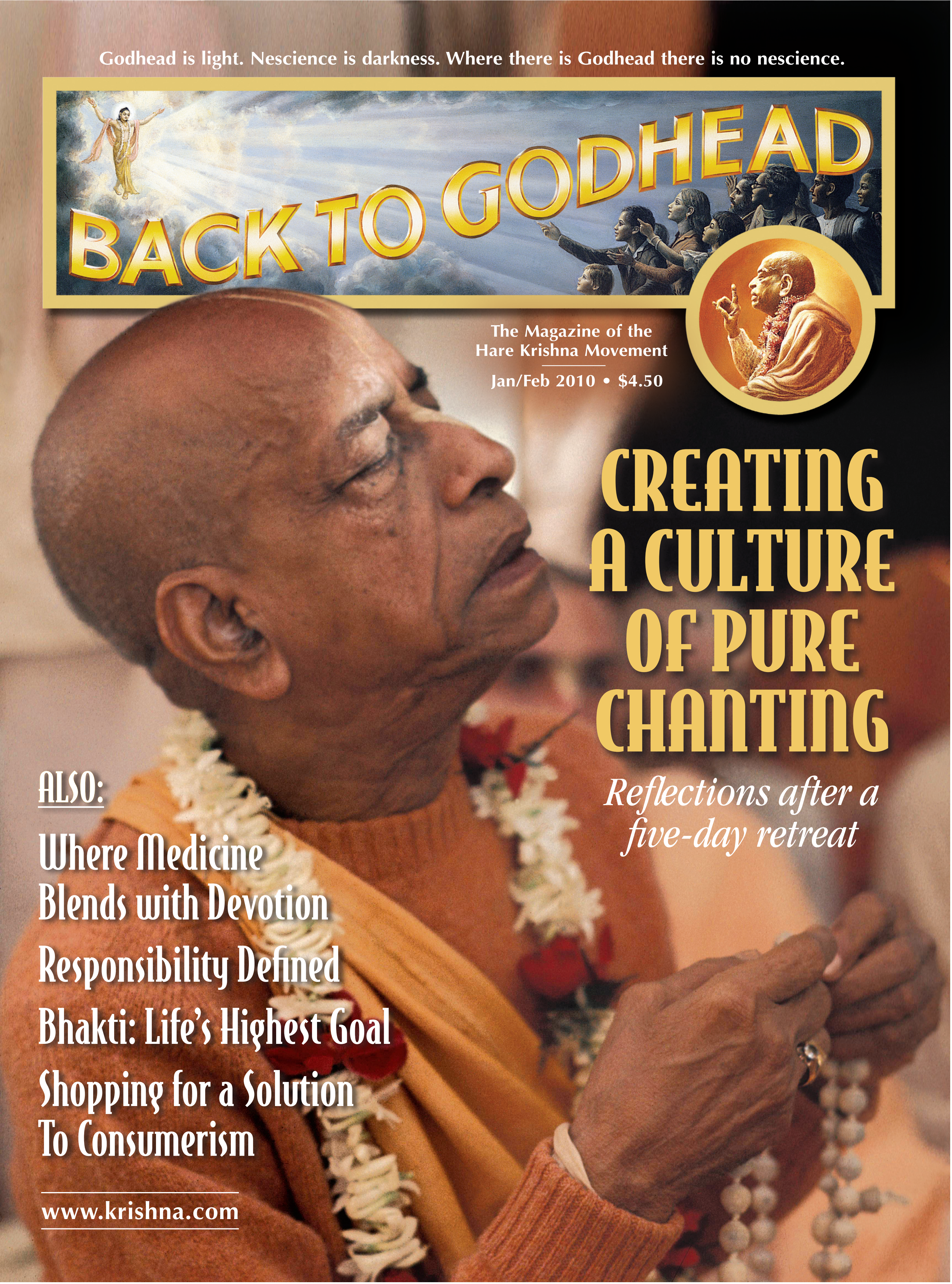

Godhead is light. Nescience is darkness. Where there is Godhead there is no nescience.

BACK TO GODHEAD

The Magazine of the
Hare Krishna Movement

Jan/Feb 2010 • $4.50

CREATING A CULTURE OF PURE CHANTING

Reflections after a five-day retreat

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Founded 1944 • Vol. 44, No. 1 • January / February 2010

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What makes *bhakti,* devotional service to Lord Kṛṣṇa, the most pure, powerful, and exalted of all activities?

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Accustomed to the technological advantages of the city, a devotee finds challenges and rewards in presenting Kṛṣṇa consciousness to the villages of India.

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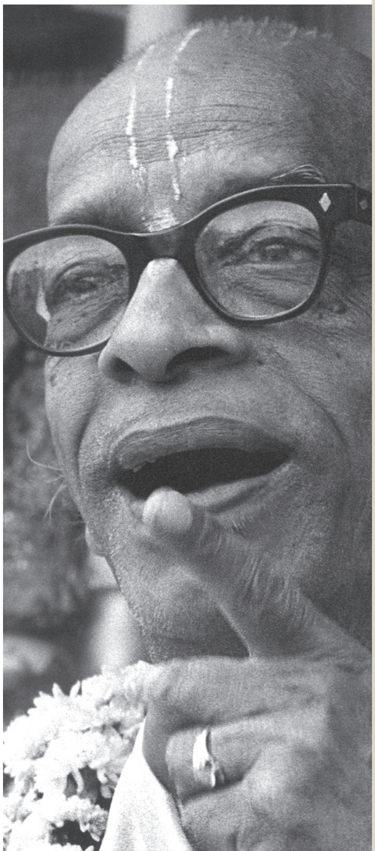
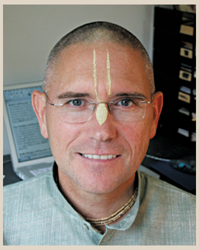
COVER During an initiation ceremony, His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda chants the Hare Kṛṣṇa mantra on the beads of a soon-to-be new initiate. To read about devotees' efforts to improve the purity of their chanting, please see the article beginning on page 12.

> *"You have this human form of life: realize God. This is responsibility. Otherwise, you are finished. Your only responsibility is to understand God. Vedic culture is meant for understanding God. In the past many, many kings left everything and went to the forest to realize God. Caitanya Mahāprabhu was God Himself, yet He left everything just to teach us the process of realizing God. This is Vedic culture."*—p. 44



WELCOME



HARE KṚṢṆA devotees are known around the world for the public singing of the Hare Kṛṣṇa mantra. Singing is one form of chanting, as devotees usually refer to the utterance of God's names. The other is the more private, meditative chanting on beads, used to keep track of the number of mantras chanted and as an aid to concentration.

Chanting on beads, called *japa,* is essential to the practice of *bhakti-yoga.* Understanding that Kṛṣṇa, the Supreme Lord, is fully present in the sound of His name, sincere chanters constantly strive to improve the purity of their *japa.* In "Creating a Culture of Pure Chanting," Arcana Siddhī Devī Dāsī tells of her experiences while attending a retreat dedicated to improving *japa.*

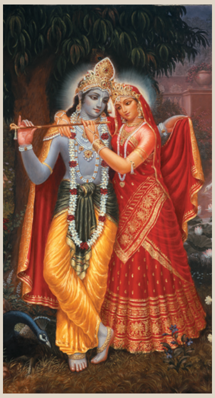
Another highlight of this issue is our story on Bhaktivedanta Hospital in Mumbai. Named for the founder of the Hare Kṛṣṇa movement, the hospital is staffed by medical professionals who adhere to his teachings and offer patients the best in both physical and spiritual care.

"From Village to Village," another article set in India, tells of the efforts of Rūpa Raghunātha Dāsa to carry the teachings of Kṛṣṇa consciousness to his country's villagers, who welcome him and his party with great respect and enthusiasm.

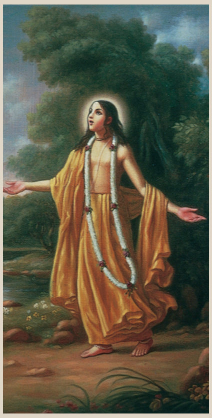
Hare Kṛṣṇa.—*Nāgarāja Dāsa, Editor*

OUR PURPOSES

- To help all people discern reality from illusion, spirit from matter, the eternal from the temporary.
- To expose the faults of materialism.
- To offer guidance in the Vedic techniques of spiritual life.
- To preserve and spread the Vedic culture.
- To celebrate the chanting of the holy names of God as taught by Lord Śrī Caitanya Mahāprabhu.
- To help every living being remember and serve Śrī Kṛṣṇa, the Personality of Godhead.



Śrī Rādhā-Kṛṣṇa are together the one Supreme Absolute Truth.



Śrī Caitanya Mahāprabhu, the combined incarnation of Rādhā-Kṛṣṇa, inaugurated the chanting of Hare Kṛṣṇa five hundred years ago.

His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, Founder-Ācārya of the International Society for Krishna Consciousness.

BACK TO GODHEAD
The Magazine of the
Hare Krishna Movement

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Letters

Debunking Darwin

Wow! Congrats to all contributors for a knockout job on your rock-solid, take-no-prisoners debunking of the whole Darwinistic pseudo-science hoax [Nov/Dec]. Every article was right on, with slam-bang counterarguments of impeccable logic to so powerfully defeat their massive fraudulent propaganda.

Śrīla Prabhupāda led the way by vehemently challenging their materialistic pseudo-scientific bias as simply "cheaters and rascals." And you have made us all proud by thus thoroughly validating his uncompromising stance. So please keep up the good work and continue to fight for the truth.

Gratefully,

Gokulānanda Dāsa
Montreal, Canada

Karma and Disease

I read in the scriptures that in the material world everyone is subject to old age, diseases, and death. When one has an incurable sickness such as migraine headaches, cancer, or arthritis, is this sickness a result of past karma?

Khemraj Sewdass
Via the Internet

Our reply: Diseases are the result of our karma, but so are things like beauty, wealth, and education. How we react to these karmic reactions in this life will determine our karma in the next life.

A devotee's karma is often adjusted by Kṛṣṇa Himself to help the devotee advance in his or her spiritual practice. This may mean that it is made less severe, so that, for example, the devotee may do more service. Or the karmic reaction may be more severe, so that the devotee will quickly see that there is no satisfaction on the material plane and will aspire more seriously to go back to the spiritual world.

Generally we are happy with "good" karma like wealth or beauty, but very often those "good" things keep us entangled in material life and help us to forget that we are souls seeking to leave the material world and reunite with Kṛṣṇa.

We should understand that whatever happens in the material world is designed to get us out of here and back to Kṛṣṇa. Just as punishment is meant to teach a child to behave, disease and other "bad" things often help us realize the emptiness of the search for material happiness. On the other hand, we can get great pleasure from chanting Kṛṣṇa's name and engaging in His service.

Beautiful Buffet

I read your article on Warren Buffet in the "Vedic Observer" [Jul/Aug]. It was marvelous! My son, Bhakta Mike O'Shea, showed me the issue. Beautifully written piece by Vraja Vihārī Dāsa. Hare Kṛṣṇa.

Noni O'Shea
Brockton, Massachusetts

Mature Understanding Of Love

BTG of July/August 2009 carried one of the best articles I have read for a long time, titled "Exploring Love," by Viśākhā Devī Dāsī. It is an extremely well-researched and well-written article with lots of realization, told in a very mature and highly spiritualized manner. The author should be congratulated and requested to write more as a regular contributor to BTG as we would like to hear more from her.

I have had the great privilege and pleasure of meeting her and her most talented husband, Yaduvara Dāsa, and their family at Chowpatty, Mumbai. They are a very special couple who have shown tremendous patience and courage during the difficult period of ISKCON growth in the last four decades and have given their entire working life in the service of Śrīla Prabhupāda and Lord Caitanya.

Śrī Nāthjī Dāsa
Mumbai, India

Readers' Realizations

BTG is an amazing magazine and has been for so many years. Among other features, I like the one where people write their realizations.

Akrūra Dāsa
Via the Internet

Children and Kṛṣṇa

I always felt that loving and nurturing my children could be a way of service to Lord Kṛṣṇa. Your article "Parenting as Service to God" [May/June] confirmed it. I was deeply touched by the article. The writer is so blessed, as are her children. My eyes filled with tears while thinking about her and her children.

I have two wonderful children, but I felt that I did not instill in them the knowledge that Lord Kṛṣṇa is all and everything is His will. My prayer is that one day Lord Kṛṣṇa will show them His mercy and lead them to Him.

Thank you for the magazine and the insightful articles. I feel blessed to receive this magazine.

Karuna Singh
Via the Internet

Becoming Pure

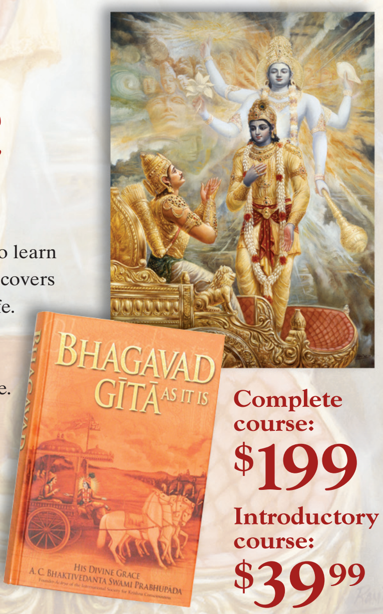
Please tell me, how do I make myself pure to serve Śrī Hari, mentally as well as physically? What is the right process to remember the name of Śrī Kṛṣṇa?

Sushmita
Via the Internet

Our reply: Kṛṣṇa knows our disqualifications, our impurities, and problems in this age. Therefore, He comes as His holy name to give us His association and purification at the same time. We just have to take up the simple process, and it will work on us. We are His eternal servants and have to recognize that and do something about it. The Hare Kṛṣṇa mantra means, "O Lord, O energy of the Lord, please engage me in Your service." So by the grace of guru and Kṛṣṇa's holy names we can be reestablished in our proper position as Kṛṣṇa's servants.

When we chant, we please Kṛṣṇa with our attitude, and He gradually reveals Himself to us. We just have to keep to the process with faith and conviction. Lord Caitanya's *saṅkīrtana* process makes us eligible for Kṛṣṇa's mercy. We need to avoid offenses to the holy name and to the devotees, and the process will take us to Kṛṣṇa's feet, where we can serve Him eternally. ❁

Replies were written by Krishna.com Live Help volunteers. Please write to us at: BTG, P. O. Box 430, Alachua, FL 32616, USA. Email: editors@krishna.com.



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FOUNDER'S LECTURE

Vrindavan, India—October 28, 1976

INCREASE YOUR LOVE FOR KṚṢṆA

Human civilization should help us love God, and not pull us down into ignorance.

by His Divine Grace
A. C. Bhaktivedanta Swami Prabhupāda

Founder-*Ācārya* of the International Society
For Krishna Consciousness

evaṁ manaḥ karma-vaśaṁ prayuṅkte
avidyayātmany upadhīyamāne
prītir na yāvan mayi vāsudeve
na mucyate deha-yogena tāvat

"When the living entity is covered by the mode of ignorance, he does not understand the individual living being and the supreme living being, and his mind is subjugated to fruitive activity. Therefore, until one has love for Lord Vāsudeva, who is none other than Myself, he is certainly not delivered from having to accept a material body again and again."
—*Śrīmad-Bhāgavatam* 5.5.6

THIS IS AN important verse. It presents the problem of our contact with the material body: *deha-yogena.* This is the real problem of life, but nobody knows it. Especially these days, people cannot understand that "This material body is a foreign element, and somehow or other I am victimized by it, entrapped within it." This is the real problem, but people do not know it. That is called *avidyā,* ignorance.

There are two kinds of strong *avidyā.* One is the result of *rajo-guṇa,* the mode or quality of pas-

sion, and the other is the result of *tamo-guṇa,* ignorance. *Tamo-guṇa* is a very dense covering, and *rajo-guṇa* is a little more open.

Sattva-guṇa, the mode or quality of goodness, brings illumination. It involves the brahminical qualifications. When one is in the *sattva-guṇa,* he can understand, "I am not this body. I am different from this body." For persons in the *sattva-guṇa,* life is easier.

Human civilization means not to drag somebody who is already in the *sattva-guṇa,* or in a family of people in the *sattva-guṇa,* down to the *tamo-guṇa.* But modern civilization does that. The allurement of material civilization is so strong and so bad that those who, because of previous pious activities, were born in a *brāhmaṇa* family are being dragged to the *tamo-guṇa* behavior of those not trained in spiritual culture. They are learning how to drink, how to eat meat, how to have illicit sex. These are the symptoms of the lowest level of *tamo-guṇa.*

The Kṛṣṇa consciousness movement is an attempt to bring human society to the proper platform of civilization.

There are different degrees of *guṇa,* and the three *guṇas* are manifested into 8,400,000 forms of life. You can calculate it. Three multiplied by three equals nine. Nine multiplied by nine, eighty-one. So therefore there are so many varieties. But human civilization should be so arranged that everyone, despite the mixture of modes influencing him, is gradually drawn again to the *sattva-guṇa.* That is human civilization.

People in the *sattva-guṇa* should not be dragged again to the *tamo-guṇa.* Somebody, by pious activities, by good work, is already in the *sattva-guṇa,* but the social, political, and economic arrangement is so bad that he is dragged to the *tamo-guṇa.* That is not civilization. That is degradation. Civilization means elevation. The aim of life is to become disconnected from this material body. That is civilization. Otherwise, it is not civilization; it is animal life.

The Platform of Loving Kṛṣṇa

The Kṛṣṇa consciousness movement is an attempt to bring human society to the proper platform of civilization. It is a very scientific movement. By a gradual process, it brings one to the platform of *vāsudeva prītiḥ,* love of Vāsudeva, or Kṛṣṇa. That love is *bhakti. Prītiḥ* means love of Kṛṣṇa. "Civilization" means to bring one to the platform of loving Kṛṣṇa.

If you love somebody intensely, your lover or beloved is everything to you. That is love, as in the mother's love for her child. She is always anxious to take care of the child. Her whole attention is on the child.

These are examples. They are not actually love, but a perverted reflection of love. This love does not stand forever, but nature dictates that you love your child like this, you love your husband like this, your wife like this, your country like this, your society like this. There are different grades of demonstration of love. When the demonstration of love is concentrated on Vāsudeva, Kṛṣṇa, that is the highest perfection of life.

We have a natural tendency to love, but because we do not know Vāsudeva, Kṛṣṇa, we do not know where to place our love. If we place our loving tendency in Kṛṣṇa, Vāsudeva, then that tendency becomes fruitful and perfect. That is desired. Therefore it is said,

dharmaḥ svanuṣṭhitaḥ puṁsāṁ
viṣvaksena-kathāsu yaḥ
notpādayed yadi ratiṁ
śrama eva hi kevalam

"The occupational activities a man performs according to his own position are only so much useless labor if they do not provoke attraction for the message of the Personality of Godhead." (*Śrīmad-Bhāgavatam* 1.2.8)

vāsudeve bhagavati
bhakti-yogaḥ prayojitaḥ
janayaty āśu vairāgyaṁ
jñanaṁ ca yad ahaitukam

"By rendering devotional service unto the Personality of Godhead, Śrī Kṛṣṇa, one immediately acquirescauseless knowledge and detachment from the world." (*Śrīmad-Bhāgavatam* 1.2.7) Placing your loving tendency in Vāsudeva can be done perfectly by *bhakti-yoga,* not by any other method. There are different yoga systems—*karma-yoga, jñāna-yoga, dhyāna-yoga.* Real yoga means loving Vāsudeva, Bhagavān. Therefore Bhagavān, the Supreme Lord, says in *Bhagavad-gītā* (6.47),

yogināṁ api sarveṣāṁ
mad-gatenāntar-ātmanā
śraddhāvān bhajate yo maṁ
sa me yuktatamo mataḥ

"And of all yogis, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me—he is the most intimately united with Me in yoga and is the highest of all. That is My opinion."

In all other yoga systems there is a little tinge of *vāsudeva-bhakti,* but they are not pure *bhakti* and will not be immediately fruitful. The results will take a long, long time. In the *Bhagavad-gītā* (7.19) Lord Kṛṣṇa says,

bahūnāṁ janmanāṁ ante
jñānavān māṁ prapadyate
vāsudevaḥ sarvam iti
sa mahātmā su-durlabhaḥ

"After many births and deaths, he who is actually in knowledge surrenders unto Me, knowing Me to be the cause of all causes and all that is. Such a great soul is very rare." If yoga is not pure *bhakti-yoga,* success will take a very, very long time. *Bahūnāṁ janmanām ante* means "after many births."

For those who are advanced in spiritual life, there is every possibility of being born as a human being in the next life. But those who are ignorant do not know what their next birth will be. There will be a change of body—that is a fact. But those who are in the *sattva-guṇa* are sure to get their next life in human society. So even if, somehow or other, you fail in this life, you will get another chance in your next life in the human form. Lord Kṛṣṇa says that you will be born either in a very nice, pure *brāhmaṇa* family or in a Vaiṣṇava family, a family of devotees of the Lord. Birth in a Vaiṣṇava family is better than birth in a *brāhmaṇa* family.

Fortunate Children

Because the children in our Hare Kṛṣṇa society have been born into Vaiṣṇava families, they are practicing *bhakti-yoga* from the beginning. Like their parents, they are playing the *karatālas* [hand cymbals], chanting, dancing, offering obeisances to the Lord, and becoming absorbed in the temple atmosphere. Don't think that this is an ordinary opportunity. It is a very great opportunity. From the very beginning of life they are getting the impression of *bhakti-yoga.* Their spiritual activities are not going in vain.

Even if a child is playing *karatālas* in imitation of the adults, it is not really in imitation. He has been given the chance for spiritual life. He was previously a Vaiṣṇava. Somehow or other he could not make his life perfect. Therefore, he has been given another chance. So naturally he has the tendency to play the *karatālas,* to offer flowers to the Lord, to offer obeisances. The children take pleasure in it because of their previous life, because of the yoga they performed. Their *bhakti-yoga* was not perfectly done, so somehow or other they are getting the chance from the very beginning of life to continue. Of course, if somebody did not get the chance from the very beginning of life, he can also begin the practice at any time.

The ultimate aim is Vāsudeva. That is the ultimate goal. You have to come to this stage—*vāsudeva sarvam iti:* fully, firmly convinced that "Vāsudeva is my life. Vāsudeva is everything. Kṛṣṇa is my life."

Vṛndāvana: The Highest Stage

The highest perfection is visible in the Vṛndāvana atmosphere, especially in the *gopīs,* Kṛṣṇa's cowherd girlfriends. Everyone in Vṛndāvana, even the trees and plants, even the grains of sand, is attached to Kṛṣṇa. That is the nature of Vṛndāvana. We cannot suddenly get the highest stage of attachment to Kṛṣṇa exhibited by the residents of Vṛndāvana, but still, wherever we stay, if we practice *bhakti-yoga* we can make progress toward that stage.

We are promoting attachment to Kṛṣṇa, and our efforts are becoming successful. People are taking up the practices of *bhakti-yoga.* People with no spiritual qualifications are taking to Vāsudeva. Their love for Kṛṣṇa is increasing.

That is natural. It is said in the *Caitanya-caritāmṛta* (*Madhya* 22.107),

nitya-siddha kṛṣṇa-prema 'sādhya'
kabhu naya
śravaṇādi-śuddha-citte karaye udaya

"Pure love for Kṛṣṇa is eternally established in the hearts of living entities. It is not something to be gained from another source. When the heart is purified by hearing and chanting, the living entity naturally awakens."

We are eternal. We are not destroyed by the destruction of the body. We continue to exist. Similarly, our devotion to Kṛṣṇa continues. It is simply covered. As today's verse states, *avidyayātmany upadhīyamāne:* the living entity is covered by *avidyā,* ignorance. We

What Is the Hare Kṛṣṇa Movement?

Founded in 1966 by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the International Society for Krishna Consciousness (ISKCON) carries on a great ancient tradition rooted in the *Bhagavad-gītā,* the teachings Lord Kṛṣṇa spoke five millennia ago. The *Gītā* and the other Vedic scriptures declare Kṛṣṇa to be the original person, God Himself, who appears periodically in this world to liberate all living beings.

Only five hundred years ago, Kṛṣṇa descended as Śrī Caitanya Mahāprabhu to teach the most sublime and effective means of meditation for the present day: the chanting of the names of God, especially as found in the Hare Kṛṣṇa mantra.

Today members of ISKCON continue Lord Caitanya's movement by distributing the teachings of Lord Kṛṣṇa and the Hare Kṛṣṇa mantra all over the world.

Pronunciation

We spell Sanskrit words and names by a phonetic system that lets you know how to say each word. Pronounce short **a** like the **u** in b**u**t, long **ā** like the **a** in f**a**r (and held twice as long as the short **a**). Pronounce **e** like the **a** in ev**a**de, long **ī** like the **i** in p**i**que. Pronounce the vowel **ṛ** like the **ri** in **ri**m, and **c** like the **ch** in **ch**air. Pronounce consonants like **ch, jh,** and **dh** as in staun**ch-h**eart, hedg**e-h**og, and re**d-h**ot. Pronounce **ś** and **ṣ** like **sh.** So for *Kṛṣṇa* say KRISHNA, for *Caitanya* say CHAITANYA.

Spiritual Names

ISKCON members receive names of Lord Kṛṣṇa or his great devotees, combined with Dāsa, for men, or Dāsī, for women, both of which mean "servant." For instance, the name Kṛṣṇa Dāsa means "servant of Kṛṣṇa."

forget Kṛṣṇa; that is *avidyā.* And as soon as we take Kṛṣṇa as our life and soul, that is *vidyā,* knowledge, or the removal of the covering of ignorance.

Anyone can very easily take Kṛṣṇa as his life and soul. Kṛṣṇa says in the *Bhagavad-gītā* (18.66),

sarva-dharmān parityajya
māṁ ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." Why does Kṛṣṇa tell us to abandon all varieties of religion? Because any other so-called religious system—any religious system besides surrender to Kṛṣṇa—is *avidyā.* It will keep you in ignorance, in the condition where there is no light. And the Vedic injunction is *tamasi mā jyotir gamaḥ:* "Don't keep yourself in the darkness of ignorance; go to the light."

The loving affairs of Kṛṣṇa constitute the spiritual world: jyotirmaya-dhāma, the self-effulgent abode.

Jyotiḥ, or light, means to love Kṛṣṇa. And the loving affairs of Kṛṣṇa constitute the spiritual world: *jyotirmaya-dhāma,* the self-effulgent abode. There is no darkness there, just as there is no question of darkness in the sun. We can see that there is no darkness in the sun planet. It is all glowing effulgence. Similarly, in the spiritual world there is no ignorance. Everyone is *śuddha-sattva*—not only *sattva-guṇa,* the mode of goodness, but *śuddha-sattva,* pure goodness. Here, in the material world, there are three qualities: *sattva-guṇa, rajo-guṇa,* and *tamo-guṇa.* None of these *guṇas* is pure. There is always a mixture. And because there is a mixture, we see so many varieties. But we have to come to the platform of *sattva-guṇa.*

Always Hear and Chant

The best process to come to that platform is to regularly hear the *Śrīmad-Bhāgavatam.* We therefore stress: "Always hear, always read." "Hear" means somebody chants or you chant yourself and hear, or one of your colleagues may chant, and you hear. Or he may hear, and you may chant. This process must go on. No nonsense talks, no gossiping. Simply hear and chant.

You should think, "Yes, I shall engage this life only for increasing my love of Vāsudeva." If you are determined, it can be done. There is no difficulty. And when you do this, you can progress to full love for Vāsudeva. Then there will be no chance of contacting another material body.

In the *Bhagavad-gītā* (4.9) Lord Kṛṣṇa says,

janma karma ca me divyam
evaṁ yo vetti tattvataḥ
tyaktvā dehaṁ punar janma
naiti mām eti so 'rjuna

"One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth in the material world, but attains My eternal abode, O Arjuna." If you do not understand Kṛṣṇa, if you do not increase your natural love for Kṛṣṇa, then, as today's verse states, *na mucyate deha-yogena tāvat:* there is no chance for liberation. In the next life you may be born in a very rich family or in a *brāhmaṇa* family, but that is not release. You may again fall down.

The Americans were born in rich families, in a rich nation, but they are falling down and becoming hippies. So there is that chance. There is no guarantee that "Because I was born in a rich family or in a *brāhmaṇa* family, my liberation is guaranteed." There is no such guarantee.

Māyā, illusion, is so strong, and it is only trying to drag us down. There are so many bad influences. Although the Americans were born in a country where there is no poverty, no scarcity, their leaders are rascals and have arranged for meat-eating, illicit sex, intoxication, and gambling. Everywhere there are advertisements showing naked women, liquor, and cigarettes. These things will just pull them down again, pull them to hell.

They do not know that this dangerous civilization is dragging them down. Therefore sometimes some saner older men come to me to offer their thanks: "Swamiji, it is a great fortune that you have come to our country." They acknowledge the benefit. It is a fact that this Kṛṣṇa consciousness movement is a great fortune. And especially in the Western countries, that's a fact.

So those who have taken to it, take it very seriously. Increase your love for Kṛṣṇa. People do not know what is the actual problem of life. The actual problem of life is *deha-yoga:* we, the soul, have accepted this foreign body. But these rascal leaders in Europe and America have concluded there is no rebirth. Because if they accept there is life after death, then it is horrible for them. So they have dismissed it: "No, there is no rebirth." Big, big so-called professors, learned scholars, talk foolishly: "Swamiji, after this body is finished, everything is finished." That is their conclusion.

This kind of civilization is very dangerous. Very, very dangerous. So at least those who have come to Kṛṣṇa consciousness should be very, very cautious about this dangerous type of civilization. People are suffering. Take to the Kṛṣṇa consciousness movement and be happy and perfect.

Thank you very much.

Glossary

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Ācārya—a spiritual master who teaches by example.

Balarāma—Lord Kṛṣṇa's first expansion, who acts in the role of Lord Kṛṣṇa's elder brother.

Battle of Kurukshetra—an epic battle for rule of the world, fought five thousand years ago.

Bhagavad-gītā—the sacred book in which Lord Kṛṣṇa gives the essence of knowledge to His friend and disciple Arjuna. (Cited as Bg.)

Bhakti—devotional service to the Supreme Lord.

Bhaktisiddhānta Sarasvatī Ṭhākura—the spiritual master of His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda.

Bhakti-yoga—linking with the Supreme Lord through devotional service.

Caitanya Mahāprabhu—the incarnation of Lord Kṛṣṇa who appeared five hundred years ago to teach the chanting of the names of God as the religion for the present age.

Darśana—"viewing," audience with a deity or saintly person.

Dharma—(1) ordained duties or religious principles; (2) one's eternal, natural occupation (i.e., devotional service to the Lord).

Godhead—the Absolute Truth, the Supreme Reality, progressively realized first as the impersonal all-pervasive oneness, more fully as the Supersoul within the heart of every living being, and ultimately as the all-opulent Supreme Person.

Gurukula—a school where children learn the philosophy and practices of Kṛṣṇa consciousness along with regular academic subjects (literally "the place of the guru").

Hare Kṛṣṇa—the great mantra Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

ISKCON—the International Society for Krishna Consciousness.

Japa—individual chanting of names of God, usually while counting on beads.

Kali-yuga—in the endlessly repeated cycle of four cosmic ages, the present and worst age, the Age of Quarrel, of which 5,000 of 432,000 years have passed.

Karma—material action; its inevitable reaction; or the law by which such action and reaction are governed.

Kīrtana—congregational singing of names of God, usually accompanied by cymbals (*karatālas*) and drums (*mṛdaṅgas*).

Kṛṣṇa—the Supreme Personality of Godhead in His original transcendental form (see "Godhead").

Mahābhārata—the epic history of ancient India, a history in which the *Bhagavad-gītā* appears as the most important and well-known text.

Māyā—illusion; the energy of the Supreme Lord that deludes living entities into forgetting their spiritual nature and forgetting God.

Māyāvādī—one who regards the Abs
ultimately impersonal.

Modes of nature—the three qualities (goo
and ignorance) that hold sway over all action in the material world.

Nityānanda—the incarnation of Lord Balarāma who appeared with Lord Caitanya Mahāprabhu.

Prasādam—vegetarian food that has been prepared for the Lord and offered to Him with devotion (literally "mercy").

Purāṇas—Vedic histories.

Rādhārāṇī—Lord Kṛṣṇa's consort and pleasure potency.

Rathayātrā—"chariot festival": a festival in which the form of Kṛṣṇa is borne in procession on a large canopy-topped chariot or float, especially the festival originating in Puri, India, for Jagannātha (Lord Kṛṣṇa, "the Lord of the universe").

Sannyāsa—the renounced life of a man who relinquishes home to dedicate himself fully to the Supreme.

Śrī—an honorific meaning "opulent" (similarly: Śrīla, Śrīmad, Śrīmān, Śrīmatī).

Śrīla Prabhupāda—His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness.

Śrīmad-Bhāgavatam—the most important of the eighteen *Purāṇas,* which tells of the nature and pastimes of Lord Kṛṣṇa and His devotees.

Supersoul—the form of the Lord who resides in every heart along with the individual soul.

Upaniṣads—the 108 essential philosophical treatises that appear within the *Vedas.*

Vaiṣṇava—a devotee of the Supreme Lord (from the word *Viṣṇu*).

Varṇāśrama—the Vedic social system. It organizes society into four occupational and four spiritual divisions (*varṇas* and *āśramas*). The members of the four *varṇas* are the *brāhmaṇas* (intellectuals and priests), the *kṣatriyas* (administrators and soldiers), the *vaiśyas* (farmers and businessmen), and the *śūdras* (laborers and artisans). The members of the four *āśramas* are the *brahmacārīs* (celibate students), *gṛhasthas* (married people), *vānaprasthas* (retired people), and *sannyāsīs* (renunciants).

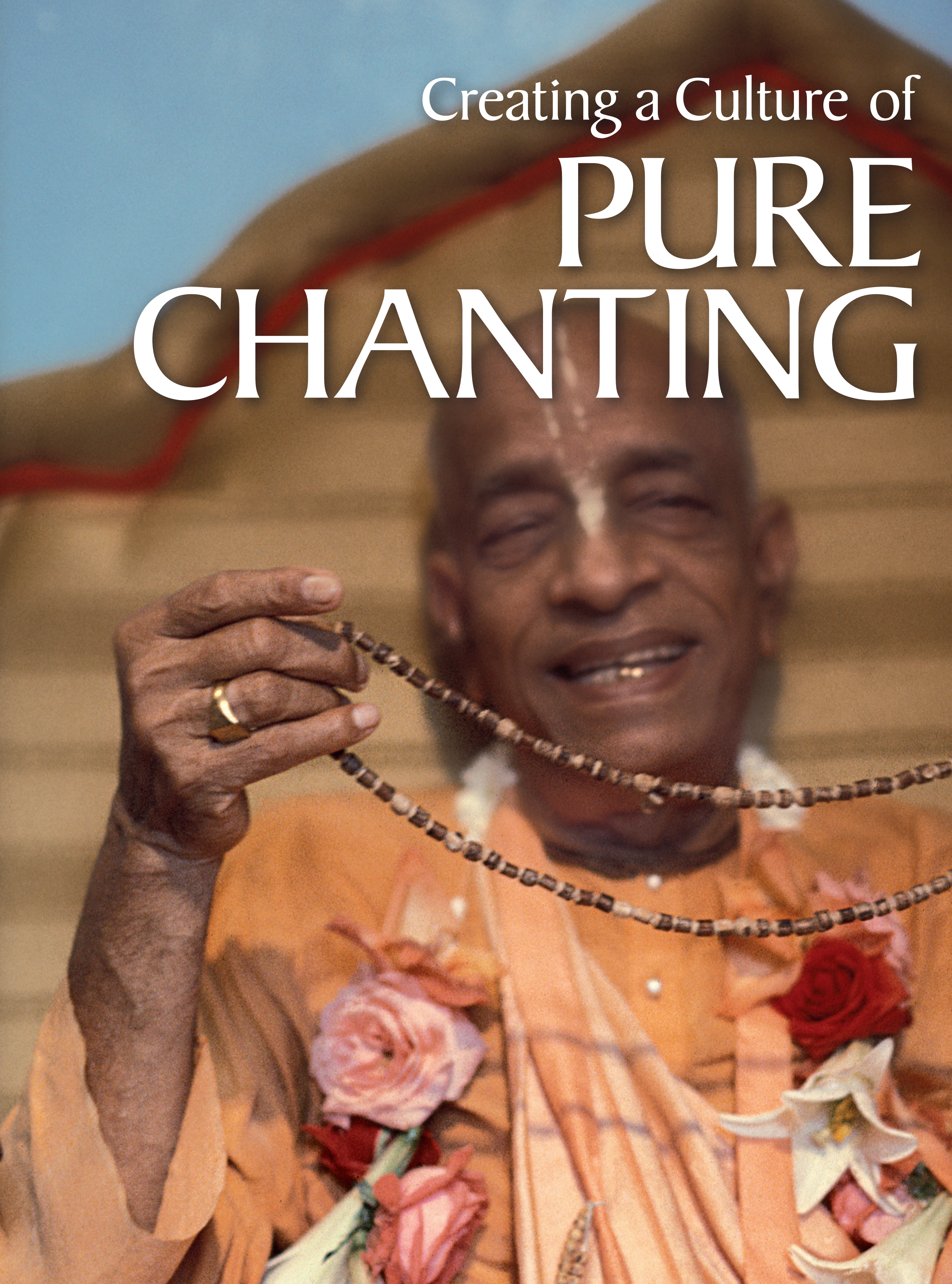
Vedas—the hymns of knowledge revealed by the Lord Himself at the beginning of creation.

Vedic—pertaining to the culture in which the *Vedas* and related scriptures guide all aspects of human life.

Viṣṇu—any form of the Personality of Godhead (see "Godhead"); the forms the Lord manifests to create and sustain the material world.

Vṛndāvana—the transcendental abode of Lord Kṛṣṇa, mirrored on earth as the town in India where Kṛṣṇa appeared five thousand years ago.

Creating a Culture of
PURE CHANTING



Bhārgava Dāsa

Reflections after a five-day retreat dedicated to japa, *the meditative chanting of Kṛṣṇa's holy names.*

By Arcana Siddhī Devī Dāsī

Photos (except photo at left)
by Madana Gopāla Dāsa

IN 1974 TWO OF MY college friends suddenly disappeared from my circle of friends. I no longer saw them at the cafeteria where we would often sit together and speculate about the meaning of our lives. A couple of months later, one of those friends showed up in my dorm room. He had dropped out of school and was thinking about moving into a Hare Kṛṣṇa ashram. He brought me two gifts, neither of which I appreciated at the time. One was an unabridged softbound Macmillan edition of *Bhagavad-gītā As It Is,* and the other was a set of wooden chanting beads.

Despite my lack of interest, I wanted to be friendly, so I let him teach me how to chant one round—saying the Hare Kṛṣṇa *mahā-mantra* on each of the 108 beads. My friend didn't tell me the meaning or significance of the mantra, but he said it would help me feel inner peace.

Since my mind was wrought with constant anxiety, I decided to try chanting on the beads. Soon after he left,

During an initiation ceremony (left), Śrīla Prabhupāda prepares to hand chanting beads to a new disciple. Above, the author chants with concentration at a japa *retreat in Menla, New York. (All photos in this article are from that retreat.)*

I sat down on the bare tiled floor of my dorm room. Closing my eyes with expectations of entering a state of quietude, I began to chant the mantra. About half way around the string of beads, I felt bored and my mind was distracted. The words felt foreign and sounded hollow and empty.

After dutifully finishing one round, I retired the beads and *Bhagavad-gītā* to a trunk of miscellaneous personal belongings. They stayed there for the next two years until something stirred in my heart—I longed for answers to my existential questions. Unsatisfied by the answers I received from significant people in my life, I felt a spontaneous attraction to the beads and *Bhagavad-gītā* in my trunk. This time the book and beads felt sacred. I approached them with the curiosity of a child and with the deep respect of a disciple for her guru.

Within weeks I was living in a Hare Kṛṣṇa ashram and chanting sixteen rounds a day, as prescribed by Śrīla Prabhupāda for his disciples. Now the mantra had meaning and life. Although I struggled to pay attention, Kṛṣṇa gave me some sweet experiences—little drops of nectar to keep me going. I was suffering, and the chanting brought relief. I had faith in the potency of the holy name and was diligent about chanting my prescribed number of rounds.

My chanting has always sustained me, and I like to chant. Therefore, when I heard about a retreat dedicated to *japa* (chanting on beads), I didn't feel the need to attend. I have been making slow, steady progress over the past thirty years and didn't think that taking part in a five-day *japa* retreat would be helpful. But Kṛṣṇa knows exactly what I need to make progress at each point in my life, and He's expert in making the arrangements. So despite my reservations, Kṛṣṇa arranged things in such a way that I did go.

An Encouraging Sign

In April 2008 I attended a *japa* retreat sponsored by Bhagavat Life in Menla, New York. I flew up from North Carolina with two devotee friends. I was the last person to board the flight. My assigned seat was next to a young man. I could tell he was let down that he wouldn't have the seats to himself. I broke the ice with a light-hearted joke acknowledging his disappointment. We talked about his travel plans, and I told him about the retreat I was going to. He seemed intrigued by the concept of *japa,* and by the end of the flight I was showing him how to chant on beads, and he ate a *samosa* my friend had made for the flight. He took down my email address along with the address for Krishna.com. Meeting this young man set the tone for my journey—a spiritual quest to deepen my relationship with Kṛṣṇa through His holy names. I felt encouraged that something unexpected for my spiritual life lay ahead.

śrī kṛṣṇ
caitany
prab

As soon as we arrived at the retreat center, I felt a significant shift in my energy. All the tension from worldly concerns dissipated from my mind and body. I realized that for the first time in many years I was free from any responsibilities outside of my inner quest. My heart and mind became open, receptive to receiving direction from our pilgrimage guides: Śacīnandana Swami, Mahātmā Dāsa, and many other inspirational devotees.

The hundred participants created a powerful atmosphere by their common intention: to improve the quality of their chanting and make

progress in their spiritual lives. The devotional mood of acceptance and support made me feel emotionally and spiritually protected. It seemed we'd left our emotional baggage outside the retreat center and had entered with expectancy and hope for spiritual renewal, clarity, and discovery.

Śacīnandana Swami taught us the importance of creating both an internal and an external sacred space. He gave helpful instructions about the mechanics of chanting, including posture, volume, hearing, pronunciation, and fingering the beads. I found that applying his suggestions significantly helped my focus and concentration.

Śacīnandana Swami (left) speaks to attendees (below) on ways to improve chanting. At right, on the last day of the retreat, the author ties a string around a devotee's wrist as a reminder of the devotee's commitment to improve her japa.

I discovered the internal sacred space by emptying my heart of worldly preoccupations and desires. I realized that so often my chanting, like the drone of a harmonium, becomes the background for my mind's chatter. My mind felt peaceful and satisfied in this sacred environment and was willing to cooperate with my spiritual aspiration to connect more deeply with the holy name.

A Transformative Experience

On the second morning of the retreat, I had a transformative experience. During our *japa* period I sat with the devotees and the sacred Tulasī plant in front of our altar, on which stood deities of Gaura-Nitāi and Rādhā-Kṛṣṇa. I fixed my mind on the hanging banner behind Them, inscribed with the Hare Kṛṣṇa mantra. The holy name entered the sacred space in my heart and stayed—mantra after

Though dedicated to japa, *the retreat naturally includes* kīrtanas *(right), this one led by Baḍahari Dāsa. At left, lovely Rādhā-Kṛṣṇa deities stand on the altar set up for the retreat.*

mantra. It didn't escape. My mind remained peaceful and calm; there was no fighting to keep the name present. For two hours I chanted effortlessly as my mind stayed focused and completely content in hearing and feeling the names.

I felt so much gratitude knowing I had entered a new dimension of chanting—something I had been striving to achieve for many years. Sometimes we become entrenched in our mental patterns and don't believe we can do better. What comes to mind is how for many years no one could break the record for running a mile. Yet when someone finally broke the record, so many others did too. What happened? They changed their self-limiting beliefs about what was possible.

We might have limiting beliefs about what is possible for us in terms of advancing in our spiritual lives. But we can get faith from our association. If we see others progressing, we'll believe that progress is possible for us as well. That's why it's so crucial to associate with advanced Vaiṣṇavas. Otherwise, we can become discouraged and stop expending the effort required to go forward. Of course effort is only part of the equation. By our effort we draw the sympathy of our guru and Kṛṣṇa. By their mercy we are able to go forward. Without mercy, all our efforts will go in vain.

Thoughts on Humility

I hoped and prayed that I would be able to access that place in my chanting again. The next day was dedicated to observing a vow of silence and chanting sixty-four rounds. I was tired and not feeling very well, so that seemed to create an impediment. But thinking deeply about humility and chanting helped me. I remembered my experiences distributing Prabhupāda's books in the airport in the early years of my devotional life. That service was difficult for me, but I knew how pleasing it was to Śrīla Prabhupāda and how purifying it was for my consciousness.

I often had the experience of

feeling inept in my service. I would pray intently to the Lord to empower me, and sometimes that would happen. Like magic, people would stop in their tracks, and I could convince them to take a book and give a donation. Inevitably I would start to think that I, and not Kṛṣṇa, was making it happen. As soon as that consciousness would prevail in my heart, Kṛṣṇa would withdraw the potency or ability, along with any spiritual taste he had given me. Pride is a formidable enemy of our spiritual life. And humility is the gateway to entering the spiritual world.

In the second verse of His *Śikṣāṣṭaka* prayers, Lord Caitanya tells us that Kṛṣṇa has invested all His potencies in the holy name and there are not even hard and fast rules for chanting. But after this encouraging prelude, He finishes the verse saying, "I am so unfortunate that I have no taste for chanting these names." This is our plight —no taste. Lord Caitanya offers a solution in the next verse: By developing humility and tolerance,

and by honoring others without expecting any honor in return, we will be able to chant the Lord's holy names incessantly.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura defines the first installment of humility as the absence of the enjoying spirit. It means understanding that we're meant to serve and not exploit. In material consciousness, we think the world is meant for us to enjoy. And we think that we act independently of a supreme controller. In such consciousness, our activities and life take up the center stage of our heart while we relegate Kṛṣṇa to the backstage. But when humility develops, we gladly allow Kṛṣṇa in the form of His holy name to take center stage in our heart.

On the day we chanted sixty-four rounds, mercy arrived in the form of these reflections on humility. Kṛṣṇa is attracted to a humble heart, not a heart filled with pride. To suspend thoughts of our daily dramas while chanting is a challenge, but it's required. The more we can simplify our lives and center our activities on Kṛṣṇa, the easier it is to put aside plan-making and worry while chanting. Kṛṣṇa will reveal Himself more and more, and we will see how He is our maintainer and protector.

A Culture of Serious Japa

Although not everyone at these retreats experiences an epiphany, my positive experience was not unique. Many attendees, irrespective of their spiritual attainment, felt propelled to the next level of their practice. Even those who didn't have a significant shift in their *japa* practice felt hopeful that with the tools they'd received, in time they would experience a deeper relationship with the holy name.

It is encouraging to see devotees taking their *japa* very seriously. These retreats are creating a culture where chanting is emphasized and given a high priority. Not everyone has to attend a retreat to make progress in their chanting, but for many devotees the experience has been extremely valuable.

Devotees who find it impractical at this time in their lives to schedule in a retreat can do things to enhance their practices. First and foremost is to associate with devo-

tees who have a taste for chanting. Prabhupāda repeatedly emphasized the importance of association—if we want to become good at something, then we must find people who are already good at it.

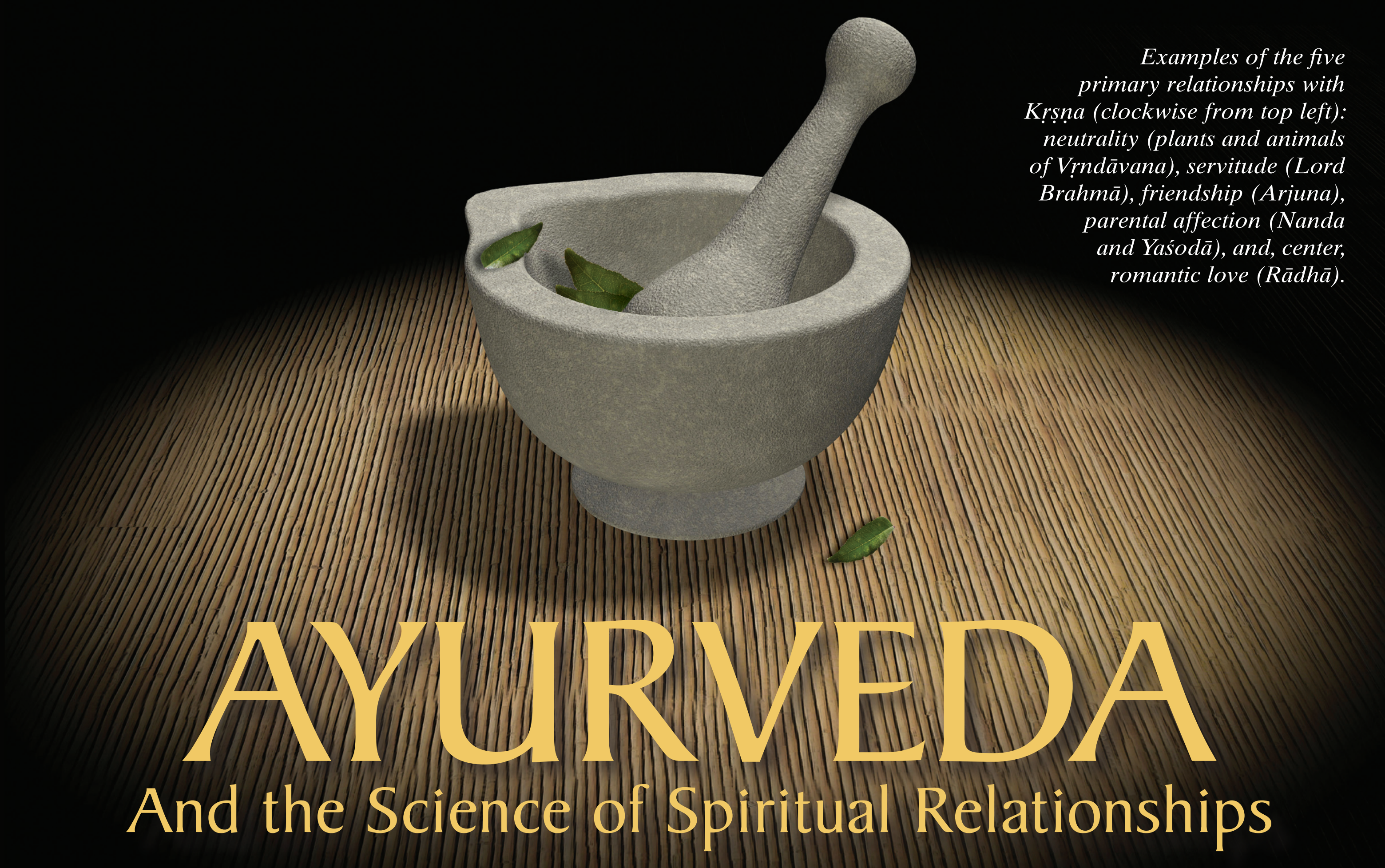
Back to Godhead often runs an advertisement for a free Saturday-morning phone conference related to *japa.* After a talk by an experienced devotee, listeners can ask questions about improving *japa.*

There are also some very good books about the science of chanting *japa.* I have two that I would recommend: *The Art of Chanting Hare Kṛṣṇa: Japa Meditation Techniques,* by Mahānidhi Swami, and *The Nectarean Ocean of the Holy Name,* by Śacīnandana Swami. I am sure there are other books on the subject that would also be useful. It is also valuable to recite verses that glorify the holy name. This assists us in remembering the importance of chanting with our full focus and attention.

Lord Caitanya appeared around five hundred years ago and brought with Him the matchless gift of the holy name. Over forty years ago, our beloved spiritual teacher Śrīla Prabhupāda delivered this unparalleled gift to the Western world. And now devotees like Śacīnandana Swami and the Bhagavat Life group have teamed up to help us access the treasures of the Lord's holy names. Inspired by this model, other devotees, including Romapāda Swami and some ISKCON youth groups, are offering similar experiences.

Since my first *japa* retreat, I've attended others and have become involved in conducting them. Kṛṣṇa sometimes allows me to enter the new dimension in my chanting that I discovered at the first retreat. I've found that focused, attentive chanting benefits all my other activities. I can be more present and attuned to my environment and feel Kṛṣṇa's presence more acutely than before. This is the matchless gift I have received from attending my first and subsequent *japa* retreats. ❁

Arcana Siddhī Devī Dāsī was initiated by Prabhupāda in 1976. She lives with her husband and son in Sandy Ridge, North Carolina, where she works as a family therapist.



Examples of the five primary relationships with Kṛṣṇa (clockwise from top left): neutrality (plants and animals of Vṛndāvana), servitude (Lord Brahmā), friendship (Arjuna), parental affection (Nanda and Yaśodā), and, center, romantic love (Rādhā).

AYURVEDA

And the Science of Spiritual Relationships

Aspects of this ancient system of medicine serve as a fit metaphor for the various relationships the soul can have with Kṛṣṇa.

By Satyarāja Dāsa

THOUGH Kṛṣṇa consciousness is chiefly about the soul in relationship to God, we devotees recognize the body's role in our day-to-day spiritual activities and understand that proper bodily care is fundamental to the spiritual quest. After all, if one doesn't properly care for the body—the soul's vehicle—performing even basic spiritual practices becomes increasingly difficult. This is not to say that it is impossible to chant, pray, and so on, even in compromised health. But to have a sound body and mind is certainly an asset. In fact, that's one reason why the sages of ancient India practiced yoga—to enhance their psycho-physical condition. They used their healthy body in pursuit of the spirit.

Ayurveda, the ancient Vedic system of holistic healing, was conceived and developed with a similar strategy in mind. Its purpose is to allow us to function at optimum level, so that we might use our God-given body in the Lord's divine service.

Here I'll briefly outline some basic principles of Ayurveda. Then I'll explore how some of them can serve as a metaphor for the highest spiritual aspects of Gauḍīya Vaiṣṇavism, or the Hare Kṛṣṇa movement.

While Śrīla Prabhupāda accepted the health principles of Ayurveda, he said, "The Āyurveda-śāstra recommends, *auṣadhī cintayet viṣṇum:* 'Even while taking medicine, one should remember Viṣṇu [Kṛṣṇa],' because the medicine is not all-in-all—and Lord Viṣṇu is the real protector." So, from our point of view, Ayurveda is a significant form of holistic medicine, but it is our secondary form of shelter. We depend first and foremost on God.

What Is Ayurveda?

Ayurveda is perhaps the oldest system of natural healing in the world, predating even the Chinese system. The name *Ayurveda* is from Sanskrit (*veda* = knowledge; *āyu* = life) and is

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Adapted from a lecture given at the Ayurvedic Student Center of New York.

CREDITS—Photo above: © Sachin Bhavsar | istockphoto.com. Paintings at right: Parīkṣit Dāsa (center), Dhruva Mahārāja Dāsa (upper left), Rāmanātha Dāsa (upper right), Parīkṣit Dāsa (lower left), Bharadvāja Dāsa (lower right).

often translated as "the knowledge of life." But I would suggest that "the knowledge of longevity" mor accurately captures its intent. The sages of ancient India carefully distinguished life, a spiritual phenomenon, from longevity, a term that refers to the proper maintenance of the body. This distinction between body and self is fundamental to Vaiṣṇava thought.

Because death and disease present an ongoing challenge for all humans, encased as we are in a material body, we search for practical and effective methods of bodily health. Spiritual seekers want to maintain and care for their bodies in ways that do not compromise or infringe on their spiritual practices. The achievement of these dual and interdependent goals is the purpose of Ayurveda, which makes it more than an ordinary medical science. It not only elucidates the healthiest interaction of body and mind but also prescribes guidelines for realizing the relationship between these two and the eternal spirit within each of us. It is thus totally holistic.

While the science of Ayurveda was put into written form about fifty centuries ago, as part of the Vedic literature, it has an oral tradition that dates back even further. Modern practitioners of the science rely more on medieval encyclopedias—such as the *Caraka Saṁhitā* and the *Suśruta Saṁhitā* (named after their respective authors)—than on the original Vedic texts. Still, these works are based on knowledge found in the *Vedas,* and discuss in detail such subjects as pediatrics, obstetrics, gynecology, internal medicine, otolaryngology, and plastic surgery. Modern scientists are still in awe at the depth and clarity of Ayurvedic information; it is a mystery that such a complex system was conceived so long ago.

A grasp of the *tridoṣa* theory is central to an understanding of Ayurveda. The *doṣas* are dynamic forces within the body and mind. There are three *doṣas: vata, pitta,* and *kapha. Vata* controls activity and motion; *pitta,* heat and energy; and *kapha,* structure and density. *Vata, pitta,* and *kapha* also relate, respectively, to air, bile, and mucus. These three interact with the seven *dhātus* (usually translated as "tissues"): lymph, blood, muscle, fat, bone, marrow, and semen.

Our daily activities put the interdependent *doṣas* and *dhātus* into a state of disequilibrium, causing disease. We can gain proper equilibrium and, consequently, health only by considerations of diet, climate, season, activity, and mental discipline. Ayurveda deals with these things as a detailed science. Its methods are mainly preventive. But the system also includes effective approaches to rejuvenation and the healing of established diseases.

Ayurveda and Rasa

According to Ayurveda, there are six types of tastes, or *rasas,* each with a different effect on digestion. A *rasa* can be light or heavy, moist or dry. Light tastes are easier to digest, but the heavy ones require more energy for the body to assimilate. The six tastes are bitter, sour, salty, pungent, astringent, and sweet. According to Ayurveda, it is advisable to include foods in one's diet that contain all six *rasas* because, properly combined, they create dietary balance. Excessive consumption of any of these could result in adverse effects.

In Kṛṣṇa consciousness our conception of God includes a similar phenomenon. We say that God is a person, Kṛṣṇa, and that He relishes not just one or two but all kinds of relationships. Basically, there are five categories of relationship that one may have with the Lord: One can relate to Him in a neutral mood, as a servant, as a friend, in a nurturing capacity, or as a lover. The sweetest of these relationships is known as *mādhurya* ("sweet"): the relationship of romantic love. So just as sweetness is one of the *rasas,* or tastes, in Ayurveda, it is also one of the *rasas,* or relationships, one may

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Most Hare Kṛṣṇa centers around the world put on a special festival every Sunday—for regulars as well as newcomers. Come by and relish the taste of the world's oldest cultural tradition. Call your nearest center to find out the schedule for the Sunday Feast.

(See "Centers," pages 57–61, or visit directory.krishna.com.)

have with Kṛṣṇa. The same word—*rasa*—is used in these two different ways. All *rasas* play a role in Ayurveda. Similarly, Kṛṣṇa wants more than just the relationship of romantic love, *mādhurya.* He wants diverse kinds of relationships, as we want diverse kinds of relationships with Him.

The term *rasa* means "sap," "juice," or "essence," and by extension "flavor," "enjoyment," and "taste," as in Ayurvedic texts. It was used in the early *Upaniṣads* to mean "essence," and there it was associated with the highest reality. The *Taittirīya Upaniṣad,* for example, claims: "Verily he (the soul) is *rasa.* And he becomes joyful only after obtaining *rasa.*"

Just as sweetness is one of the rasas, or tastes, in Ayurveda, it is also one of the rasas, or relationships, one may have with Kṛṣṇa.

The word *rasa* was used in aesthetics and dramaturgy, as in the *Nātya Śāstra* of the legendary sage Bharata. Within this context the term *rasa* is best translated as "dramatic sentiment" or "aesthetic enjoyment." Bharata and others, such as Abhinavagupta, developed this *rasa* idea into a science. Bharata reasoned that the emotions of day-to-day life could be recreated by dramatic performance and evoked in the audience.

Spiritual Rasa

In the sixteenth century Rūpa Gosvāmī, one of the early theologians of our Hare Kṛṣṇa tradition, took *rasa* theory further still. He learned the essence of the spiritual *rasa* idea from Lord Caitanya, who is none other than the combined form of Rādhā and Kṛṣṇa. Rūpa then used the terminology of the earlier dramatic theorists and aestheticians to articulate the spiritual *rasa* theory to the people of his day. In other words, he spiritualized an already existing concept of interpersonal exchange: He took the terminology of dramatic performance and applied it to the ultimate drama, one's relationship with God. Śrī Rūpa explained that the only real drama, or the only drama worth pursuing, is our interaction with Kṛṣṇa. To this end he elaborated on existing *rasa* terminology, adapting it or embellishing it when he deemed necessary.

Although Śrī Rūpa discusses various types of spiritual *rasa,* it is important to understand that for him true *rasa* must be rooted in love for Kṛṣṇa (*kṛṣṇa-rati*). Acknowledging the different kinds of devotees and the multiplicity of relationships one may have with God, he devised a brilliant method for articulating these different kinds of love. Though love is one, he writes, it is experienced as many because of the different types of people who experience it. Accordingly, he divides *rasas* into "primary" and "secondary." There are five primary ones, each a direct form of *rati,* or love for Kṛṣṇa. The secondary ones are seven in number, and they correspond to the classical *rasas* of dramatic theory.

The five forms of primary *rasa*—neutral, servile, friendly, parental, and romantic—are presented in terms of a hierarchy, with the last, the romantic *rasa,* being the most desirable. The criterion of hierarchical judgment here is the intensity of emotion, and the fact that each higher *rasa* contains certain elements of the ones that come before it. Ultimately, however, all *rasas* are equal, or absolute, in the sense that they are all spiritual. Kṛṣṇa relishes them all, just as the body relishes all six tastes in Ayurvedic medicine.

But let's look at the *rasas* more closely, from the ground up. Rūpa Gosvāmī explains them at length in his book *Bhakti-rasāmṛta-sindhu,* which Śrīla Prabhupāda has summarized as *The Nectar of Devotion.*

To begin, the neutral or peaceful (*śanta*) devotees have achieved tranquility in their service to God, manifesting out of their love for Him. Rūpa describes their emotional experience (*bhāva*) as being similar to the joy of the yogis, except that the yogis seek to realize the self (*ātmān*), whereas the object of those in *śānta-rasa* is the Lord (Bhagavān).

The next type of devotional *rasa* is that of being a servant (*prīta-bhakti-rasa*), which, Rūpa writes, is based on love colored by profound respect. In this *rasa* Kṛṣṇa is in the mood of a superior or perhaps a protective elder, and the devotees who partake of this *rasa* relate to Him as servants or younger relatives. Since this type of relationship is limited by deference for the Lord, with an awareness of His power and lordship, it bows to the following, more intimate, types of love.

Next comes a type of transcendental friendship or companionship (*preyo-bhakti-rasa,* or *sakhya-rasa*), whose overarching characteristic is a sense of equality. In this relationship, Kṛṣṇa manifests as the devotee's friend. The devotees who experience this *rasa* are unrestrained in their interaction with the Lord, enjoying an intimate familiarity with Him. Here we see a more or less equal status between Kṛṣṇa and His devotee—by Kṛṣṇa's will, of course. Certainly, if He didn't allow it, it couldn't be. But His trust for such devotees is so complete that He grants them a position equal to His own.

After this, Śrī Rūpa describes the devotee who relishes parental affection (*vātsala-bhakti-rasa*). For such persons, Kṛṣṇa appears as a child in need of nurturing and concern. The devotee in this *rasa* is an elder who feels the need to protect young Kṛṣṇa, caring for Him with the

(*please turn to page 48*)

Shopping for Misery

By Caitanya Caraṇa Dāsa

GREED FOR unnecessary and unaffordable things has bred a peculiar rapidly growing species of humans called shopaholics. They're as addicted to shopping as alcoholics are to alcohol.

Here are some of the similarities between shopping addiction and alcohol addiction:

1. *Short-lived "high":* Like drinking alcohol, possessing new things makes the shopaholic feel good and crave more of that good feeling. But just as the alcohol high is short-lived, so also is the high—the charm, the excitement, the pleasure—of acquiring possessions.

2. *Hangover:* Following the shopping high is the hangover: the tension of maintenance. It drains the shopaholic's time, energy, and money. After getting a tea set, a sofa set, and multimedia set, shopaholics are upset. "Everything I own owns me!" is a their common cry.

3. *Increased misery:* Manhattan psychologist April Benson, author of *I Shop Therefore I Am: Compulsive Buying and the Search for Self,* describes how shopping addiction can be just as destructive as alcoholic addiction: "One patient of mine got fired because she was compulsively shopping on the Internet all day. There are other people who neglect their children and park them in the mall constantly because that is what they need to feed their habit. Lots of marriages break up over compulsive buying. In fact, we don't call it compulsive buying unless there is some significant impairment in some aspect of your life."

4. *Compulsive need:* Just as an alcoholic craves drinking, a shopaholic craves shopping. Donald Black, M.D., a University of Iowa psychiatry professor, states, "What the patients will typically describe is they have a baseline preoccupation with shopping, they're always thinking about it, and a tension builds and they have to satisfy that tension by going out and shopping. That relieves the tension, at least for the time being."

5. *Extent:* According to a 2006 study out of Stanford University, as much as 6% of the US population—more than 1 out of every 20 people—suffers from shopping addiction. (Alcoholism is estimated to afflict around 8% of the US population.) Disposable income and easy access to shopping are driving that number upward, but Benson dispels the notion that shopaholism is a problem only of wealthy people: "There have been a few studies linking socioeconomic class with compulsive buying and no significant results have been found. I had a colleague who had a guy on welfare who compulsively bought."

Unlike alcoholism's well-known harms, shopaholism's are less known. The widespread trivialization of shopping addiction is evident in the term *retail therapy,* as well as in the saying "When the going gets tough, the tough go shopping."

Concealing shopaholism's harms is the deep-rooted notion that life is exciting and enjoyable only when one's income and lifestyle are constantly improving. The *Bhagavad-gītā* (16.13–15) cautions that this materialistic conception breeds indiscriminate greed and slays values. Those infected by greed sacrifice integrity and intelligence on the altar of wealth. Their irresponsible financial choices snowball into individual, national, and social crises.

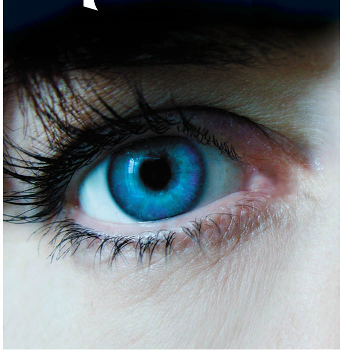
Greed arises from the lack of a holistic understanding of life. Just as a meal without salt is bland, life without money can be dreary. But imagine a meal of only salt. It's neither tasty nor nutritious, and it's harmful. Similarly, a life led in pursuit of money is neither enjoyable nor healthy, and it's self-destructive. As former UK parliament member Richard Needham once pointed out, "When money is seen as a solution for every problem, money itself becomes the problem."

Unfortunately, instead of helping people curb greed, modern society fuels and fans greed by portraying it as the mark of success.

Prisoners of Success

"You can fool all the people all the time if the advertising is right and the budget is big enough," said the late American film producer Joseph E. Levine.

Consider a young IT professional who owns a modest, functional car. A car-manufacturing giant launches a new car, and promos appear all over the media. A well-dressed smiling young man proudly drives it, while a cute girl casts an admiring glance. In the background, a sullen colleague glares with envy. Showrooms exhibit the new release prominently. The IT professional's heart burns with desire for this new car, which he fantasizes will bring him the admiration and



Photographer: Susan Quinland-Stringer / Agency: Dreamstime.com

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Adapted from the author's latest book: Recession: Adversity or Opportunity?

respect he feels he deserves but never gets. Though he doesn't need the new car, and can't afford it, he takes a loan and buys his dream car. As he proudly drives it, causing heads to turn and eyebrows to raise wherever he goes, relatives, friends, and colleagues look on with admiration.

"At last," he thinks, "I'm a success."

But his dream is heartbreakingly short-lived. Soon another new car arrives, and the hype over his car dies down—and along with it, his rush of satisfaction.

Most people today are prisoners of success, locked behind inflexible mental conceptions of what success means.

Let's see how the prison of success works:

1. The consumer industry produces a variety of attractive (and expensive) luxuries, products that we don't really need.

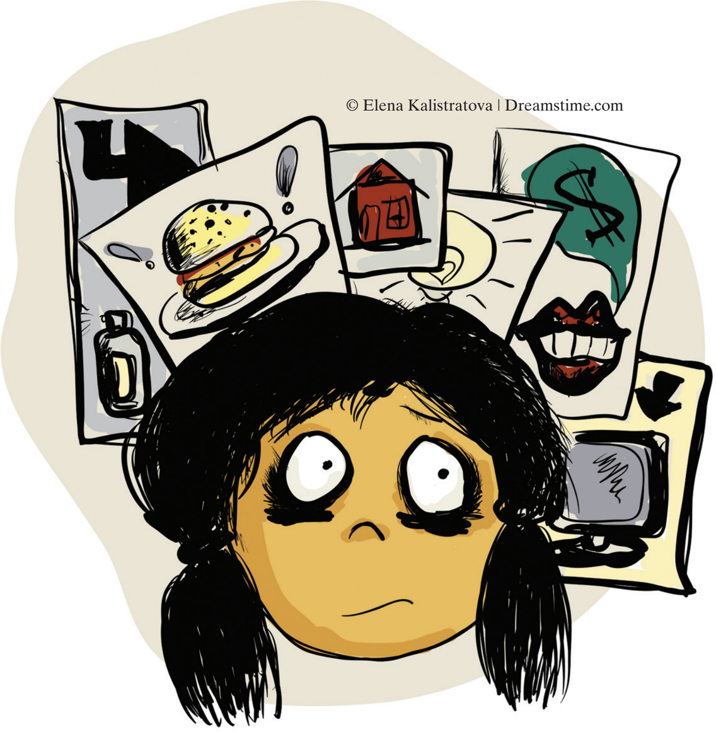
2. The marketing industry brings these products to us in jazzy showrooms and slick stores.

3. The advertising industry, by its aggressive TV commercials, roadside billboards, and the like, depicts these products as symbols of the good life, vital to protecting and expanding our prestige.

4. The banking industry lures us with the assurances that lack of money need not stop us from fulfilling these media-created desires.

People's vulnerability to this trap begins with their own misdirected desire to impress others with what they have rather than what they are. Being misled by this wrong standard of success, many people easily fall prey to the advertising blitz, which has been assaulting society with increasing ferocity. The magazine *DM News* (12/22/97) stated, "An average American now sees more ads in one year than what an average American saw in an entire lifetime 50 years ago." The same trend applies to the rest of the world, especially "progressing" third-world countries.

Captivated by the spell of advertising, people buy new clothes, watches, and electronic gadgets just because they're portrayed as fashionable, discarding their still-usable older possessions.


© Elena Kalistratova | Dreamstime.com

More than a hundred years ago, the writer Oscar Wilde was already dispelling the illusion of fashion: "Fashion is a form of ugliness so intolerable that we have to change it every six months."

Incited by advertisements to stay in tune with the latest fashions, people take out large loans that bind them to years of hard work and the agonizing anxiety of repayment. Often, this anxiety ruins the enjoyment of the very comforts the loans purchased.

Even those who are already "successful" enough and don't need loans are not free from anxiety. They constantly worry about protecting what they have from rivals, thieves, and even relatives. They too are prisoners of success. Stress, tension, worry, and insecurity are synonymous with modern materialistic life.

The Way to Freedom

Scientific studies suggest that spirituality may be the best way to curb greed and gain self-control. Research by Michael McCullough, published in *Psychological Bulletin,* January 2009, stated that eight decades of research have led to the conclusion that religious belief and piety promote self-control. As early as the 1920s, researchers found that students who spent more time in Sunday school did better at laboratory tests measuring their self-discipline. Subsequent studies showed that devout children were rated relatively low in impulsiveness by both parents and teachers, and that religiosity repeatedly correlated with higher self-control among adults.

Writer John Tierney, reporting these findings in *The New York Times* ("For Good Self-Control, Try Getting Religious About It," 12/31/08), made a striking suggestion: The one New Year's resolution that will empower us to stick to all our other resolutions is the resolution to increase our religious commitment.

How does increased religious commitment curb greed? First we need to ask why we always seem to want more and more. The answer, according to the Vedic scriptures, is that as spiritual beings we're meant to have everything. Or, to put it another way, we're meant to have God, Kṛṣṇa, the possessor of all possessions.

The Vedic texts explain that, as spiritual beings, we innately long for spiritual wealth—the loving, comforting, empowering presence of the divine in our hearts. Just as a fish suffers out of water, we become dissatisfied as soon as we lose awareness of that divine presence within us. In spiritual ignorance, we mistakenly ascribe this dissatisfaction to a lack of material possessions, and this misdiagnosis impels us to become greedy for external possessions.

An acute spiritual recession characterizes modern times. With the global spread of the materialistic Western culture, God, the ultimate goal of true spirituality, has been moving down most people's priority list. The resulting inner vacuum has made us increasingly susceptible to greed, which has acquired addictive proportions and is threatening the world. The global village's economic interconnection and interdependence only adds to the problem.

To cure greed, merely sermonizing about its evils is not enough; we need to equip ourselves with the means to find inner enrichment. When we commit ourselves to time-tested spiritual practices like meditation, yoga, prayer, and especially the chanting of the holy names—the scripturally recommended process for the current age—the presence of God within will enrich us. Internally fulfilled, we will become immunized to greed, whether we're rich or poor.

Our Crucial Choice

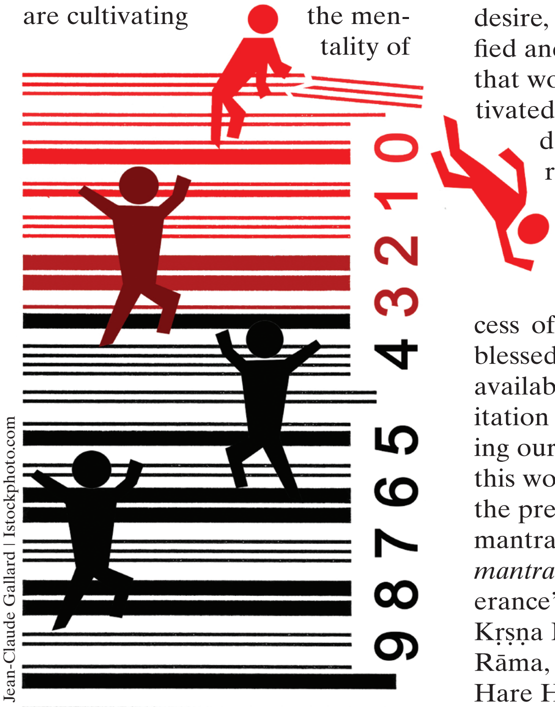
The Vedic scriptures, being a guidebook for life, not only teach the principle of inner enrichment, but also demonstrate its power through narratives that took place in distant history. The *Rāmāyaṇa,* an ancient classic that has enthralled for millennia a fifth of the world's population, demonstrates the glory of inner enrichment and the futility of mere external accumulation. It does this through the mentalities of two of its main characters: Hanumān and Rāvaṇa.

The basic storyline of the *Rāmāyaṇa* is as follows: Lord Rāma is the Supreme Lord descended on the earth and playing the role of an ideal human being and ideal king. Rāvaṇa, a tyrant who has been terrorizing the universe, treacherously abducts Rāma's wife, Sītā. In a spellbinding confrontation, Rāma, aided by the celestial ape Hanumān, kills Rāvaṇa and recovers Sītā.

Hanumān, the heroic devotee, strove to reunite Sītā and Rāma. By dint of his devotion to the Lord, Hanumān was empowered to perform many adventurous feats and was enriched internally by the presence of the Lord in his heart.

On the other hand, Rāvaṇa, the villain, tried to exploit Sītā for his own enjoyment. By his brutal strength and nefarious schemes, Rāvaṇa attained fabulous wealth and power, but he was never peaceful or satisfied because his uncontrolled mind always demanded more and more. Ultimately, he met an inglorious end and lost everything.

The Vedic texts explain that all wealth is a manifestation of the Lord's consort, Lakṣmī, or Sītā. So, when we use our wealth in the service of the Lord, we are cultivating the mentality of Hanumān. But when we use wealth for our own selfish enjoyment, we are cultivating the suicidal mentality of Rāvaṇa. It is unfortunate that today some misled people consider the Hanumān mentality of selfless godly service old-fashioned and the Rāvaṇa mentality of self-centered godless enjoyment modern. Hanumān's satisfaction and Rāvaṇa's dissatisfaction indicate the opposite results of people who cultivate the Hanumān and Rāvaṇa mentalities.



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Principle-Based Ambition

Even a person with worldly desires—a person not utterly selfless and pure like Hanumān—can still attain good fortune by rendering devotional service to the Lord. The story of prince Dhruva in the *Śrīmad-Bhāgavatam,* another principal Vedic text, vividly demonstrates this point. By contemporary standards, Dhruva was super-ambitious; he wanted a kingdom far greater than the vast kingdoms of his father and grandfather. But he chose righteous means to fulfill his ambition, worshiping the Lord with devotional discipline centered on chanting His holy names. He not only attained his desire, but he also became so purified and enriched with devotion that worldly wealth no longer captivated him. Thus empowered with devotion and detachment, he ruled as a virtuous and prosperous king in the service of the Lord and all His children.

The same powerful process of mantra meditation that blessed and purified Dhruva is available to us today. Mantra meditation is a process for redirecting our desires from the things of this world to their source: God. In the present age the most powerful mantra for meditation is the *mahā-mantra* ("the great chant for deliverance"): Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

Mantra meditation illuminates us with an inner wisdom that opens our eyes to the realities of the world we live in. It thus protects us from being exploited by vested interests externally and victimized by selfish desires internally. Mantra meditation also reveals to us the presence of the Lord in our hearts, thus forever satisfying our perpetual thirst for happiness. Further, by connecting us with the power and the intelligence of the Supreme, it enables us to face with confidence all the ups and downs of life and either achieve or purify our ambitions. And mantra meditation progressively increases our devotion to the Lord, thus preparing us for our return to the abode of supreme happiness, the kingdom of God. ✿

Hare Kṛṣṇa, Hare Kṛṣṇa
Kṛṣṇa Kṛṣṇa, Hare Hare
Hare Rāma, Hare Rāma
Rāma Rāma, Hare Hare

PRONUNCIATION: ha-ray, krish-na, ra-ma (rhymes with "drama")

University Heights
URBAN THREAD

2009 Gainesville Rathayātrā

Photo by Yamarāja Dāsa

WHERE Medicine BLENDS WITH Devotion

*In the heart of Mumbai,
a hospital with a difference.*

By Vraja Vihārī Dāsa

Mahesh Kocharekar (2)

Bhaktivedanta Hospital (above) is located in the Mira Road-Bhyander section of Mumbai. During a break between surgeries, members of the hospital's surgery staff (top) take time to study the Bhagavad-gītā. All of them regularly chant Hare Kṛṣṇa, and some are initiated devotees.

*July 11, 2006, 7:30 P.M.
Bhaktivedanta Hospital
Mira Road, Mumbai, India*

AMBULANCES sounding their sirens screech to a halt. Bodies, mutilated beyond recognition, keep pouring in. Ten kilometers north, another blast—the seventh in eleven minutes—has terrorized the city. As anxious and bereaved relatives rush in, the neighborhood and the media are hysterical. Local politicians vie for space on news channels. Meanwhile,

BHAGAVAD-GITA AS IT IS

the staff at Bhaktivedanta Hospital quietly rushes to offer their service to another victim of the mindless carnage.

On this fateful night as many succumb to their wounds, the Spiritual Care team at the hospital comforts the grief-stricken families while the medical team saves hundreds of lives. The traumatized relatives spend the long and anxious night soothed by Śrīla Prabhupāda's chanting of the holy names, resounding on overhead speakers. As Lord Jagannātha's miniature cart reaches out to each bed, Mr. Lalge, wailing in pain, offers a silent tear in gratitude. Each day for the next two months, while Mr. Lalge battles for life and eventually survives, Lord Jagannātha will come to his bed and look upon him mercifully.

A Hospital-Temple

"Please do not remove your footwear," announces a prominent notice at the entrance to Bhaktivedanta Hospital. I can't help smiling, realizing that any first-timer could easily mistake this building for a temple. Welcoming visitors to the hundred-bed state-of-the-art hospital are a sparkling lobby, a regal deity of Śrīla Prabhupāda, and soft chanting of Hare Kṛṣṇa on the two hundred overhead speakers placed everywhere from the reception area to the mortuary. Bhaktivedanta Hospital is located in a noisy, crowded northern section of Mumbai, amid schools, colleges, and, in the same complex, an ISKCON temple. The ambience inside is a refreshing contrast to the honking rickshaws, traffic fumes, and burning asphalt outside.

Inside, Rāmaśaraṇa Dāsa greets me with a buoyant smile. A member of the Spiritual Care team, he is happy to show me around the hospital. Now in his mid-thirties, Rāmaśaraṇa relinquished a lucrative career with the government-owned Canara Bank and joined the hospital seven years ago. His wife, Kshama, who also worked in the private sector, is now an officer in the hospital's administrative department. What prompted this couple to change their careers?

"We were both keen to be at a workplace that was spiritually surcharged, and where we needn't feel apologetic for being devotees," says Rāmaśaraṇa, who is also a popular actor in the annual drama festivals organized by the devotee community.

Echoing similar sentiments, Ms. Sumedha, who has worked with the human resources team for over a decade, feels that her weekly need to visit a temple, a practice since childhood, attained perfection when she joined the hospital.

"Now it's a temple visit daily," Sumedha says with a smile.

Doctors I see every Sunday at the local ISKCON temple, clad there in the traditional Vaiṣṇava attire of dhoti and kurta, now look different. They sport beautiful clay Vaiṣṇava *tilaka* on their foreheads, but wear shirts, trousers, and neckties. They look busy. Giving last-minute instructions to their assistants, they hurry to another appointment, but not before greeting me with a personal touch of "Hare Kṛṣṇa."

As I enter a fourth-floor ward, I see that the hospital provides

Mahesh Kocharekar (2)

Ratikelī Devī Dāsī comforts a patient (above). At left, Malati Nirmal reads the Bhagavad-gītā *to a patient being treated with end-of-life care.*

BHAKTIVEDANTA HOSPITAL

for almost all major specialities. I silently celebrate the festive blend of professionalism and devotion.

Spiritual Care in Action

I soon notice that the place doesn't smell like a hospital. The fragrant incense lends a spiritual touch, as do the walls adorned with beautiful paintings of Lord Kṛṣṇa.

"This has a deep psychological effect and goes a long way in healing the patient," asserts Dāmodara Paṇḍita Dāsa, a senior counsellor to the patients and their relatives.

A person admitted to a hospital carries an emotional burden, he reasons. Financial pressure, family stress, and work-related trauma are common stress inducers and tend to play on the mind of the patient, thereby worsening his or her condition. Bhaktivedanta Hospital has a team of counsellors under the Spiritual Care team that addresses these needs for patients and their relatives. This is to serve the mission statement: "With love and devotion, we will offer everyone a modern, scientific, and holistic health care service based on true awareness and understanding of the needs of the body, mind, and soul."

Through counseling, the troubled souls are made to see themselves in a new light.

"We tell them that the body is just like a covering and they should learn to detach themselves from the body and concentrate on purifying their souls," says Dāmodara Paṇḍita. "This concept works like a tranquilizer and helps ease their troubles."

A Cultural Reunion Of Patients and Doctors

Two young ladies in their twenties, Prema Pūjā Devī Dāsī and Ratikeli Devī Dāsī, meet patients and their relatives, befriending them with kind words, while the doctors and nurses administer the best medical treatment.

"We propose to offer lifestyle counseling, free of cost," says Prema Pūjā. "Most patients readily agree, and they fill out a form that tracks their daily schedule. Then we study it and suggest simple changes that can help them avert a recurrence."

The simplicity of this approach convinces patients that good health is not beyond them, and a deeper bond of affection grows between the hospital and visitors.

Later the patients and their family members are invited for a cultural reunion where their respective doctors orient them on certain diseases and how to avoid them with spiritually-based health practices. This monthly festival, called Premāñjalī ("offering of love"), includes dramas, lectures, chanting of the Lord's holy names, and a dinner feast. It has been a favorite of ex-patients for over a decade. It ensures that patients keep coming back and encourages them to refer

Prema Pūjā Devī Dāsī provides a patient with lifestyle counseling (left). Below, Mr. S.G.P. Char, marketing manager for a multinational corporation, offers a flower to the deities of Jagannātha, Baladeva, and Subhadrā, who visit patients throughout the hospital.

Mahesh Kocharekar

Dāmodara Paṇḍita Dāsa

their friends and neighbors to the hospital.

Touching the Heart and Soul

Mr. Char, marketing manager with a reputed multinational corporation, suffered from paralysing TB meningitis. His family took him to different hospitals, but his condition worsened. When he finally arrived at Bhaktivedanta Hospital, he was comatose. While the medical team worked hard to revive him, his wife, Veena, got emotional support from the Spiritual Care team.

"The piped chanting of the Lord's holy names, the constant prayers, and the counseling helped our family during that two-month ordeal," recalls Veena.

Mr. Char survived and resumed his job. A year later he retired and joined Bhaktivedanta Hospital as a coordinator for the Spiritual Care team.

Spiritual Care's policy is to place sacred Ganges water and a Tulasī leaf in the mouth of the dying. The devotees read from the scriptures and encourage relatives to do the same.

"This way," observes Prema Pūjā, "their emotional grief and mental trauma are channeled into something constructive and positive. The practice gives them the strength and fortitude to accept the loss of a dear one."

I learned an important lesson: A heart that cares with love and serves in devotion can do more for easing human suffering than a mere professional hand.

Integrating with The Secular World

Hindus and Muslims have had strained relations in India for decades. Since thirty percent of the patients here are Muslims, I wondered if they are intimidated by the spiritual ambience.

"No," Ms. Razina Latif, a Muslim and a former patient, answers emphatically. "We all look for good medical treatment, and we get that here. Besides, the spiritual part is reasonable, and the hospital workers are respectful to people of all faiths."

Razina is a regular participant in the monthly Premāñjalī.

NEW DESIGN
VISSCO

A group of doctors from the hospital sometimes visits an area of the city to offer medical services for the residents of that area for a certain period. In Muslim areas and a nearby Chrisitan village, these community camps, as they are called, have earned good will for the hospital.

At the bedside of a Muslim or Christian patient, the relatives are encouraged to read from the Koran or the Bible. Hindus—and even the nonreligious—look forward to devotees' reading from the *Bhagavad-gītā.* All patients and visitors seem to appreciate the devotional mood.

Four times a day, at the beginning of each shift, staff members offer prayers and flowers to Śrīla Prabhupāda (right), whose deity sits in the sparkling lobby. Below, Muslim visitors bow for prayers.

Dr. V. G. Shanbhag

Mahesh Kocharekar

The hospital extends help during emergencies, and the Citizens Forum, part of Mumbai civic life, comes together to assist the hospital's relief efforts. Tsunamis, earthquakes, and terrorism have brought people from all walks of life together to work as a team. Mr. Raghuvanshi, chairman of Prominent Citizens and Health Forum, proudly calls Bhaktivedanta Hospital "the Tajmahal of Mira Road."

How It All Began

In 1982 a group of young soon-to-be doctors were introduced to Kṛṣṇa consciousness. Through small gatherings organized by Dāmodara Paṇḍita Dāsa, these second-year medical students became good friends and dreamt of having their own hospital. Soon they took initiation, and Viśvarūpa Dāsa, Girirāja Dāsa, Dvārakādhīśa Dāsa, Kṛṣṇa Prema Dāsa, Mādhavānanda Dāsa, and Vaiṣṇava Sevā Dāsa were ready to unfold their dream. At first they had no takers and were content with a mobile clinic that visited the interiors of Maharashtra state. Here they learned the rigors of austere life centered on service. Still dreaming of a hospital to serve together, each one planned a specialty that could later help them pool talents and offer a variety of services. Vaiṣṇava Sevā specialized in surgery, Girirāja in orthopedics, and Mādhavānanda in pediatrics. Seeing their enthusiasm, a wealthy philanthropist invited this band of raring-to-go doctors to take over his hospital. The doctors served for some time and in their enthusiasm created a sensation through massive propaganda against abortion. This made some of the trustees of the hospital insecure, and the devotees were politely told to leave.

A Vision Unfolds

A lesson well learned, they now began a massive search to get their own place. Through the help of Rohiṇīnandana Dāsa, who convinced a wealthy educator, Mr. Niranjan Lal Dalmia, to donate two acres, the devotees got land. Then with the financial help of Kṛṣṇa Candra Dāsa (Mr.

Hrishikesh Mafatlal), the devotees began the construction. His Holiness Rādhānātha Swami gave the vision for the hospital and encouraged devotees to remain united during this long uncertain phase.

Girirāja Dāsa was offered a small but well-established hospital by his father, but he would have to break away from the team's long-cherished dream. When he was wondering if he should accept the offer, Rādhānātha Swami counseled, "Individually each one of you can achieve success, but if you come together as a team to serve and glorify Śrīla Prabhupāda, you can do something miraculous and unprecedented that history will forever remember."

This spurred new enthusiasm in the group of doctors, which now included more members. Vaiṣṇava Sevā Dāsa, a surgeon, supervised the construction, and in January 1998, Bhaktivedanta Hospital was inaugurated.

Community Services

A decade later, Bhaktivedanta Hospital continues to be the leader in holistic health care service for the Mira Road–Bhyander area, a suburban section of northern Mumbai. No hospital in the area comes close to its professional standards of service. Besides, the community and outreach services initiated by the hospital have endeared the devotees to the people of the district.

The hospital conducts free eye camps and cataract surgeries in Mumbai, other places in Maharashtra, and even in the north Indian holy town of Barsana, the birthplace of Śrīmatī Rādhārāṇī, the eternal consort of Lord Kṛṣṇa. The hospital performed fifteen hundred free surgeries in 2007 and has attracted well-known doctors to offer their services in these camps.

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NURSING COUNCIL
जल सेवा
SESA

Mahesh Kocharekar

The hospital plans to increase the number of free operations to five thousand. This charitable drive has spurred Dr. Santosh Chowdhary and his wife, Vaishali, a gynecologist, to give up their career with the W.H.O. and assist the hospital's outreach projects full time.

"Our relatives really tried hard to get both of us to our native town in Bihar to set up our own practice," confesses Santosh, "but we are content here. Besides, the selflessness of the doctors and staff and their loving bond has inspired us to be a part of this family."

The hospital also runs an inhouse nursing college, offering a three-year degree course in spiritual nursing, the first of its kind in the district. Principal Mrs. Uma Shetkar travels a long distance daily to teach here. She worked for three decades at a prestigious hospital in

south Mumbai. Like many others in the hospital, she was attracted by selfless service.

"I was fed up with politics and business-minded life. This hospital is what I had been looking for my whole life, and I am glad I am allowed to serve here."

Uma's childlike exuberance belies her age and position.

Serving the Devotees

Viśvarūpa Dāsa, head of Spiritual Care, is enthusiastic to share the original purpose in building the hospital: "It is to provide a Kṛṣṇa conscious working environment to doctors, paramedical staff, and devotees of the congregation. That was Rādhānātha Swami's vision. He often expressed his desire to serve the devotee community worldwide." The hospital staff is unanimous in its conviction that this is the best medium for them to express their heartfelt gratitude to devotees who have served Śrīla Prabhupāda's mission for decades and now in old age need medical attention.

Among others, ISKCON leaders His Holiness Bhakti Tīrtha Swami and His Holiness Nirañjana Swami have taken treatment here.

"I don't feel like leaving the hospital whenever they discharge me," says Nirañjana Swami with great affection.

His Holiness Jayapatāka Swami spent five months recuperating at Bhaktivedanta Hospital after suffering a cerebral stroke. While leaving, he appreciated the family spirit among the hospital staff and expressed happiness at having had the first-hand experience of being treated for the body, mind, and soul.

Ravi Shinde

A devotee distributes prasādam outside the main entrance to the hospital (left). Above, Viśvarūpa Dāsa (Dr. V.G. Shanbhag), one of the founding doctors, conducts spiritual discussions with other doctors every Wednesday.

"I am extremely happy to see devotees engaging in their medical profession and simultaneously being spiritually nourished," he said during his farewell address. "I can see that many of the staff and doctors here are spiritually advanced.

This is a loving family dedicated to medical and spiritual healing.”

Inspired by a vision given by His Holiness Girirāja Swami, since 2006 palliative care for terminally ill patients has been initiated both in the hospital and in Vṛndāvana.

United by Devotion

More than twenty-five years of camaraderie and service displayed by the leadership has inspired many talented doctors and nurses to join the hospital.

“Although the work stipulations and the wage structure is in line with the industrial norms, that’s not what attracts me,” reveals Jesse Jose, the head nurse of the intensive care unit. Six years ago her family went through a crisis, and the whole hospital gathered around to offer her emotional support. Since then, for Jesse there has been no question of ever leaving the Bhaktivedanta Hospital family.

The hospital faced a labor union crisis in 2002, after which reforms were initiated. Mādhavānanda Dāsa, the director of the hospital, feels that the ups and downs over the last two decades have only bought the team together. Management can be tough, and I wondered how he avoids conflicts within the staff.

“Rādhānātha Swami instructed us to have a fortnightly family get-together of the senior doctors,” Mādhavānanda says. “In these gatherings we discuss only spiritual topics, have *kīrtana*, and honor *prasādam* together. There is absolutely no management talk.”

Such spiritual gatherings have now been introduced for the younger group of employees and doctors. This keeps the spiritual spark burning, and the drive to serve together gets strengthened.

Vaiṣṇava festivals like Janmāṣṭamī, Jagannātha Rathayātrā, and Govardhana Pūjā bring all employees together to cook and make garlands, decorations, and festoons. An annual pilgrimage to holy places helps the hospital team stay spiritually charged.

Four times a day, before the start of each shift, all employees meet in the spacious lobby and chant prayers in unison, and a senior staff member gives a ten-minute talk on the importance of spiritual purpose in holistic treatment. All patients, staff, and visitors are then served *prasādam.*

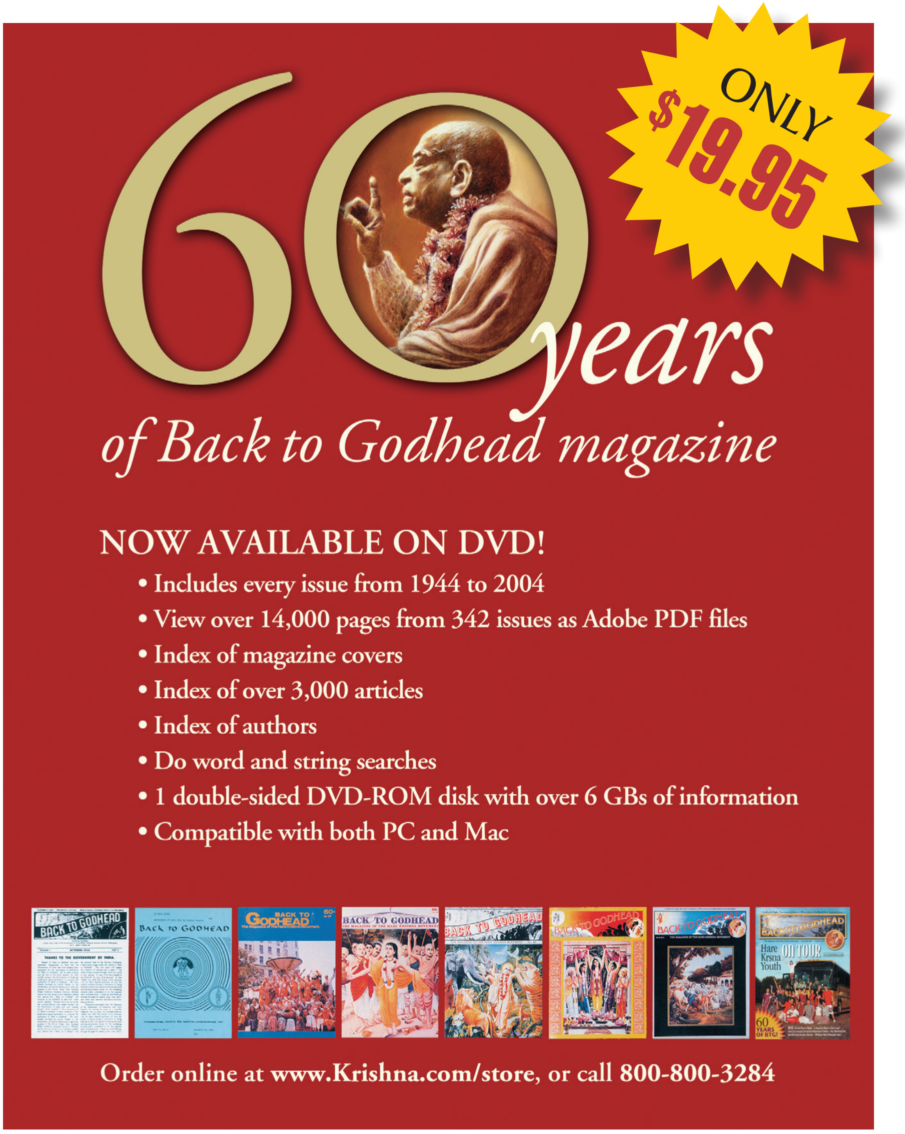
Lasting Impression

Every evening during my visit, I excitedly accompanied the mobile Jagannātha temple to each bed. In the ICU especially, it was touching to see patients on the ventilator offer a prayer and a flower to Jagannātha, Baladeva, and Subhadrā, carried in a small well-decorated cart. For the unconscious, the cart carrier, Kishor, touches a flower to the patient’s hand and offers it to Their Lordships on his or her behalf.

Five days later I returned to my temple reflecting on Viśvarūpa Dāsa’s words of wisdom: “We cure so many diseases, but life sends one unpleasant experience after another. Therefore we need a little kindness to help each other survive the hardships of this world and eventually cure the ultimate disease of death.”

Back in the *brahmacārī* ashram, I think about patients who leave this world while at Bhaktivedanta Hospital. They die while hearing Kṛṣṇa’s names, in the company of Kṛṣṇa’s loving devotees. Such departure guarantees them eternal joy, and no return to this world of birth and death.

Vraja Vihārī Dāsa, MBA, serves full-time at ISKCON Chowpatty (Mumbai) and teaches Kṛṣṇa consciousness to students at various colleges.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BOOK SECTION: ŚRĪMAD-BHĀGAVATAM

Referred to as "the ripe fruit of the tree of Vedic literature," *Śrīmad-Bhāgavatam* is the most complete and authoritative exposition of Vedic knowledge. Five thousand years ago the great sage Kṛṣṇa Dvaipāyana Vyāsa composed this *purāṇa,* or history, to explain the essence of spiritual knowledge. Here we present *Śrīmad-Bhāgavatam* in serialized form, with the original Sanskrit text, transliteration, word meanings, translation, and purports by His Divine Grace A. C. Bhaktivedanta Swami Prabhupāda, founder-*ācārya* of the International Society for Krishna Consciousness.

BLESSED BY THE LORD

Dhruva Mahārāja, offering prayers to Lord Viṣṇu, who is present before him, explains that only persons who receive the Lord's blessings can understand His supreme form.

CANTO 4: CHAPTER 9

8 त्वद्दत्तया वयुनयेदमचष्ट विश्वं
सुप्तप्रबुद्ध इव नाथ भवत्प्रपन्नः
तस्यापवर्ग्यशरणं तव पादमूलं
विस्मर्यते कृतविदा कथमार्तबन्धो

tvad-dattayā vayunayedam acaṣṭa viśvaṁ
supta-prabuddha iva nātha bhavat-prapannaḥ
tasyāpavargya-śaraṇaṁ tava pāda-mūlaṁ
vismaryate kṛta-vidā katham ārta-bandho

tvat-dattayā—given by You; *vayunayā*—by knowledge; *idam*—this; *acaṣṭa*—could see; *viśvam*—whole universe; *supta-prabuddhaḥ*—a man rising from sleep; *iva*—like; *nātha*—O my Lord; *bhavat-prapannaḥ*—Lord Brahmā, who is surrendered unto You; *tasya*—his; *āpavargya*—of persons desiring liberation; *śaraṇam*—the shelter; *tava*—Your; *pāda-mūlam*—lotus feet; *vismaryate*—can be forgotten; *kṛta-vidā*—by a learned person; *katham*—how; *ārta-bandho*—O friend of the distressed.

O my master, Lord Brahmā is fully surrendered unto You. In the beginning You gave him knowledge, and thus he could see and understand the entire universe, just as a person awakens from sleep and visualizes his immediate duties. You are the only shelter of all persons who desire liberation, and You are the friend of all who are distressed. How, therefore, can a learned person who has perfect knowledge ever forget You?

PURPORT: The Supreme Personality of Godhead cannot be forgotten even for a moment by His surrendered devotees. The devotee understands that the Lord's causeless mercy is beyond his estimation; he cannot know how much he is benefited by the grace of the Lord. The more a devotee engages himself in the devotional service of the Lord, the more encouragement is supplied by the energy of the Lord. ① In the *Bhagavad-gītā* the Lord says that to those who are constantly engaged in devotional service with love and affection, the Supreme Personality of Godhead gives intelligence from within, and thus they may make further progress. Being so encouraged, the devotee can never forget, at any moment, the Personality of Godhead. He always feels obliged to Him for having achieved increased power in devotional service by His grace.

Saintly persons like Sanaka, Sanātana, and Lord Brahmā were able to see the entire universe, by the mercy of the Lord, through knowledge of the Lord. ② The example

(1) To whom does the Lord give intelligence from within so that they may make further advancement in devotional service?
(2) When can a person who is not asleep be considered to be actually sleeping?

is given that a person may apparently abstain from sleep all day, but as long as he is not spiritually enlightened he is actually sleeping. He may sleep at night and perform his duties in the daytime, but as long as he does not come to the platform of working in spiritual enlightenment he is considered to be always sleeping. A devotee, therefore, never forgets the benefit derived from the Lord.

The Lord is addressed here as *ārta-bandhu,* which means "friend of the distressed." As stated in *Bhagavad-gītā,* after many, many births of executing severe austerities in search of knowledge, one comes to the point of real knowledge and becomes wise when one surrenders unto the Supreme Personality of Godhead. The Māyāvādī philosopher, who does not surrender unto the Supreme Person, is understood to be lacking in real knowledge. The devotee in perfect knowledge cannot forget his obligation to the Lord at any moment.

9 नूनं विमुष्टमतयस्तव मायया ते
ये त्वां भवाप्ययविमोक्षणमन्यहेतोः
अर्चन्ति कल्पकतरुं कुणपोपभोग्य-
मिच्छन्ति यत्स्पर्शजं निरयेऽपि नृणाम्

nūnaṁ vimuṣṭa-matayas tava māyayā te
ye tvāṁ bhavāpyaya-vimokṣaṇam anya-hetoḥ
arcanti kalpaka-taruṁ kuṇapopabhogyam
icchanti yat sparśajaṁ niraye 'pi nṛṇām

nūnam—certainly; *vimuṣṭa-matayaḥ*—those who have lost their right intelligence; *tava*—Your; *māyayā*—by the influence of the illusory energy; *te*—they; *ye*—who; *tvām*—You; *bhava*—from birth; *apyaya*—and death; *vimokṣaṇam*—the cause of liberation; *anya-hetoḥ*—for other purposes; *arcanti*—worship; *kalpaka-tarum*—who are like the desire tree; *kuṇapa*—of this dead body; *upabhogyam*—sense gratification; *icchanti*—they desire; *yat*—that which; *sparśa-jam*—derived by touch sensation; *niraye*—in hell; *api*—even; *nṛṇām*—for persons.

Persons who worship You simply for the sense gratification of this bag of skin are certainly influenced by Your illusory energy. In spite of having You, who are like a desire tree and are the cause of liberation from birth and death, foolish persons, such as me, desire benedictions from You for sense gratification, which is available even for those who live in hellish conditions.

PURPORT: ③ Dhruva Mahārāja repented because he had come to the Lord to render devotional service for material profit. He here condemns his attitude. Only due to gross lack of knowledge does one worship the Lord for material profit or for sense gratification. The Lord is like a desire tree. Anyone can have whatever he desires from the Lord, but people in general do not know what kind of benediction they should ask from Him. Happiness derived from the touch of skin, or sensuous happiness, is present in the life of hogs and dogs. Such happiness is very insignificant. If a devotee worships the Lord for such insignificant happiness, he must be considered devoid of all knowledge.

(3) What attitude within himself does Dhruva Mahārāja condemn?

10 या निर्वृतिस्तनुभृतां तव पादपद्म-
ध्यानाद्भवज्जनकथाश्रवणेन वा स्यात्
सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूत्
किं त्वन्तकासिलुलितात्पततां विमानात

yā nirvṛtis tanu-bhṛtāṁ tava pāda-padma-
dhyānād bhavaj-jana-kathā-śravaṇena vā syāt
sā brahmaṇi sva-mahimany api nātha mā bhūt
kiṁ tv antakāsi-lulitāt patatāṁ vimānāt

yā—that which; *nirvṛtiḥ*—bliss; *tanu-bhṛtām*—of the embodied; *tava*—Your; *pāda-padma*—lotus feet; *dhyānāt*—from meditating upon; *bhavat-jana*—from Your intimate devotees; *kathā*—topics; *śravaṇena*—by hearing; *vā*—or; *syāt*—comes into being; *sā*—that bliss; *brahmaṇi*—in the impersonal Brahman; *sva-mahimani*—Your own magnificence; *api*—even; *nātha*—O Lord; *mā*—never; *bhūt*—exists; *kim*—what to speak of; *tu*—then; *antaka-asi*—by the sword of death; *lulitāt*—being destroyed; *patatām*—of those who fall down; *vimānāt*—from their airplanes.

My Lord, the transcendental bliss derived from meditating upon Your lotus feet or hearing about Your glories from pure devotees is so unlimited that it is far beyond the stage of brahmānanda, wherein one thinks himself merged in the impersonal Brahman as one with the Supreme. Since brahmānanda is also defeated by the transcendental bliss derived from devotional service, then what to speak of the temporary blissfulness of elevating oneself to the heavenly planets, which is ended by the separating sword of time? Although one may be elevated to the heavenly planets, he falls down in due course of time.

PURPORT: The transcendental bliss derived from devotional service, primarily from *śravaṇaṁ kīrtanam,* hearing and chanting, cannot be compared to the happiness derived by *karmīs* by elevating themselves to the heavenly planets or by *jñānīs* or yogis, who enjoy oneness with the supreme impersonal Brahman. Yogis generally meditate upon the transcendental form of Viṣṇu, but devotees not only meditate upon Him but actually engage in the direct service of the Lord.

In the previous verse we find the phrase *bhavāpyaya,* which refers to birth and death. The Lord can give relief from the chain of birth and death. It is a misunderstanding to think, as do the monists, that when one gets relief from the process of birth and death he merges into the Supreme Brahman. Here it is clearly said that the transcendental bliss derived from *śravaṇaṁ kīrtanam* by pure devotees cannot be compared to *brahmānanda,* or the impersonal conception of transcendental bliss derived by merging into the Absolute.

The position of *karmīs* is still more degraded. Their aim is to elevate themselves to the higher planetary systems. It is said, *yānti deva-vratā devān:* persons who worship the demigods are elevated to the heavenly planets (Bg. 9.25). But elsewhere in *Bhagavad-gītā* (9.21) we find, *kṣīṇe puṇye martya-lokaṁ viśanti:* those who are elevated to the higher planetary systems must come down again as soon as the results of their pious activities are exhausted. ④ They are like the modern astronauts who go to the moon; as soon as their fuel is used up, they are obliged to come back down to this earth. As the modern astronauts who go to the moon or other heavenly planets by force of jet propulsion have to come down again after exhausting their fuel, so also do those who are elevated to the heavenly planets by force of *yajñas* and pious activities.

Antakāsi-lulitāt: by the sword of time one is cut from his exalted position within this material world, and he comes down again. ⑤ Dhruva Mahārāja appreciated that the results of devotional service are far more valuable than merging into the Absolute or being elevated to the heavenly planets. The words *patatāṁ vimānāt* are very significant. *Vimāna* means "airplane." Those who are elevated to the heavenly planets are like airplanes, which drop when they run out of fuel.

11 भक्तिं मुहुः प्रवहतां त्वयि मे प्रसङ्गो
भूयादनन्त महताममलाशयानाम्
येनाञ्जसोल्बणमुरुव्यसनं भवाब्धिं
नेष्ये भवद्गुणकथामृतपानमत्तः

bhaktiṁ muhuḥ pravahatāṁ tvayi me prasaṅgo
bhūyād ananta mahatām amalāśayānām
yenāñjasolbaṇam uru-vyasanaṁ bhavābdhiṁ
neṣye bhavad-guṇa-kathāmṛta-pāna-mattaḥ

bhaktim—devotional service; *muhuḥ*—constantly; *pravahatām*—of those who perform; *tvayi*—unto You; *me*—my; *prasaṅgaḥ*—intimate association; *bhūyāt*—may it become; *ananta*—O unlimited; *mahatām*—of the great devotees; *amala-āśayānām*—whose hearts are freed from material contamination; *yena*—by which; *añjasā*—easily; *ulbaṇam*—terrible; *uru*—great; *vyasanam*—full of dangers; *bhava-abdhim*—the ocean of material existence; *neṣye*—I shall cross; *bhavat*—Your; *guṇa*—transcendental qualities; *kathā*—pastimes; *amṛta*—nectar, eternal; *pāna*—by drinking; *mattaḥ*—mad.

Dhruva Mahārāja continued: O unlimited Lord, kindly bless me so that I may associate with great devotees who engage in Your transcendental loving service constantly, as the waves of a river constantly flow. Such transcendental devotees are completely situated in an uncontaminated state of life. By the process of devotional service I shall surely be able to cross the nescient ocean of material existence, which is filled with the waves of blazing, firelike dangers. It will be very easy for me, for I am becoming mad to hear about Your transcendental qualities and pastimes, which are eternally existent.

PURPORT: The significant point in Dhruva Mahārāja's statement is that he wanted the association of pure devotees. ⑥ Transcendental devotional service cannot be complete and cannot be relishable without the association of devotees. We have therefore established the International Society for Krishna Consciousness. Anyone who is trying to be aloof from this Krishna Consciousness Society and yet engage in Kṛṣṇa consciousness is living in a great hallucination, for this is not possible. From this statement by Dhruva Mahārāja it is clear that unless one is associated with devotees, his devotional service does not mature; it does not become distinct from material activities. The Lord says, *satāṁ prasaṅgān mama vīrya-saṁvido bhavanti hṛt-karṇa-rasāyanāḥ.* Only in the association of pure devotees can the words of Lord Kṛṣṇa be fully potent and relishable to the heart and ear. Dhruva Mahārāja explicitly wanted the association of devotees. That association in devotional activities is just like the waves of an incessantly flowing river. In our Krishna Consciousness Society we have full engagement twenty-four hours a day. Every moment of our time is always busily engaged in the service of the Lord. This is called the incessant flow of devotional service.

A Māyāvādī philosopher may question us, "You may be very happy in the association of devotees, but what is your plan for crossing the ocean of material existence?" ⑦ Dhruva Mahārāja's answer is that it is not very difficult. He clearly says that this ocean can be crossed very easily if one simply becomes mad to hear the glories of the Lord. *Bhavad-guṇa-kathā:* for anyone who persistently engages in hearing the topics of the Lord from *Śrīmad Bhagavad-gītā, Śrīmad-Bhāgavatam,* and *Caitanya-caritāmṛta* and who is actually addicted to this process,

(4) How are persons who worship the demigods to be elevated to the heavenly planets like modern astronauts?
(5) What two achievements did Dhruva say are surpassed by the results of devotional service?
(6) Transcendental devotional service cannot be complete and cannot be relishable without . . . what?
(7) What does Dhruva say is the devotee's plan for crossing the ocean of material existence?

just as one becomes addicted to intoxicants, it is very easy to cross the nescience of material existence. The ocean of material nescience is compared to a blazing fire, but to a devotee this blazing fire is insignificant because he is completely absorbed in devotional service. Although the material world is blazing fire, to a devotee it appears full of pleasure (*viśvaṁ pūrṇa-sukhāyate*).

The purport of this statement by Dhruva Mahārāja is that devotional service in the association of devotees is the cause of the development of further devotional service. By devotional service only is one elevated to the transcendental planet Goloka Vṛndāvana, and there also there is only devotional service, for the activities of devotional service both in this world and in the spiritual world are one and the same. ⑧ Devotional service does not change. The example of a mango can be given here. If one gets an unripe mango, it is still a mango, and when it is ripe it remains the same mango, but it has become more tasteful and relishable. Similarly, there is devotional service performed according to the direction of the spiritual master and the injunctions and regulative principles of *śāstra,* and there is devotional service in the spiritual world, rendered directly in association with the Supreme Personality of Godhead. But they are both the same. There is no change. The difference is that one stage is unripe and the other is ripe and more relishable. It is possible to mature in devotional service only in the association of devotees.

12 ते न स्मरन्त्यतितरां प्रियमीश मर्त्यं
ये चान्वदः सुतसुहृद्गृहवित्तदाराः
ये त्वब्जनाभ भवदीयपदारविन्द-
सौगन्ध्यलुब्धहृदयेषु कृतप्रसङ्गाः

te na smaranty atitarāṁ priyam īśa martyaṁ
ye cānv adaḥ suta-suhṛd-gṛha-vitta-dārāḥ
ye tv abja-nābha bhavadīya-padāravinda-
saugandhya-lubdha-hṛdayeṣu kṛta-prasaṅgāḥ

te—they; *na*—never; *smaranti*—remember; *atitarām*—highly; *priyam*—dear; *īśa*—O Lord; *martyam*—material body; *ye*—they who; *ca*—also; *anu*—in relationship with; *adaḥ*—that; *suta*—sons; *suhṛt*—friends; *gṛha*—home; *vitta*—wealth; *dārāḥ*—and wife; *ye*—those who; *tu*—then; *abja-nābha*—O Lord who have a lotus navel; *bhavadīya*—of Your; *pada-aravinda*—lotus feet; *saugandhya*—the fragrance; *lubdha*—have achieved; *hṛdayeṣu*—with devotees whose hearts; *kṛta-prasaṅgāḥ*—have association.

(8) Why is devotional service compared to a mango?
(9) Why is a devotee not interested in the bodily exercises of yogis for spiritual advancement?
(10) How can a person attain the status of being uninterested in bodily happiness and distress?

O Lord who have a lotus navel, if a person happens to associate with a devotee whose heart always hankers after Your lotus feet, seeking always their fragrance, he is never attached to the material body or, in a bodily relationship, to offspring, friends, home, wealth, and wife, which are very, very dear to materialistic persons. Indeed, he does not care for them.

PURPORT: A special advantage in devotional service is that devotees not only enjoy the transcendental pastimes of the Lord by hearing and chanting and glorifying them, but also are not very much attached to their bodies, unlike the yogis, who are too attached to the body and who think that by performing bodily gymnastic exercises they will advance in spiritual consciousness. Yogis are generally not very much interested in devotional service; they want to regulate the breathing process. This is simply a bodily concern.

⑨ Here Dhruva Mahārāja plainly says that a devotee has no more bodily interest. He knows that he is not the body. From the very beginning, therefore, without wasting time in bodily exercises, a devotee searches out a pure devotee and simply by his association becomes more advanced in spiritual consciousness than any yogi. Because a devotee knows that he is not the body, he is never affected by bodily happiness or distress. He is not interested in bodily relationships with wife, children, home, bank balance, etc., or in the distress and happiness which come from these things. This is the special advantage of being a devotee. ⑩ This status of life is possible only when a person is interested in associating with a pure devotee, who always enjoys the fragrance of the lotus feet of the Lord.

13 तिर्यङ्नगद्विजसरीसृपदेवदैत्य-
मर्त्यादिभिः परिचितं सदसद्विशेषम्
रूपं स्थविष्ठमज ते महदाद्यनेकं
नातः परं परम वेद्मि न यत्र वादः

tiryaṅ-naga-dvija-sarīsṛpa-deva-daitya-
martyādibhiḥ paricitaṁ sad-asad-viśeṣam
rūpaṁ sthaviṣṭham aja te mahad-ādy-anekaṁ
nātaḥ paraṁ parama vedmi na yatra vādaḥ

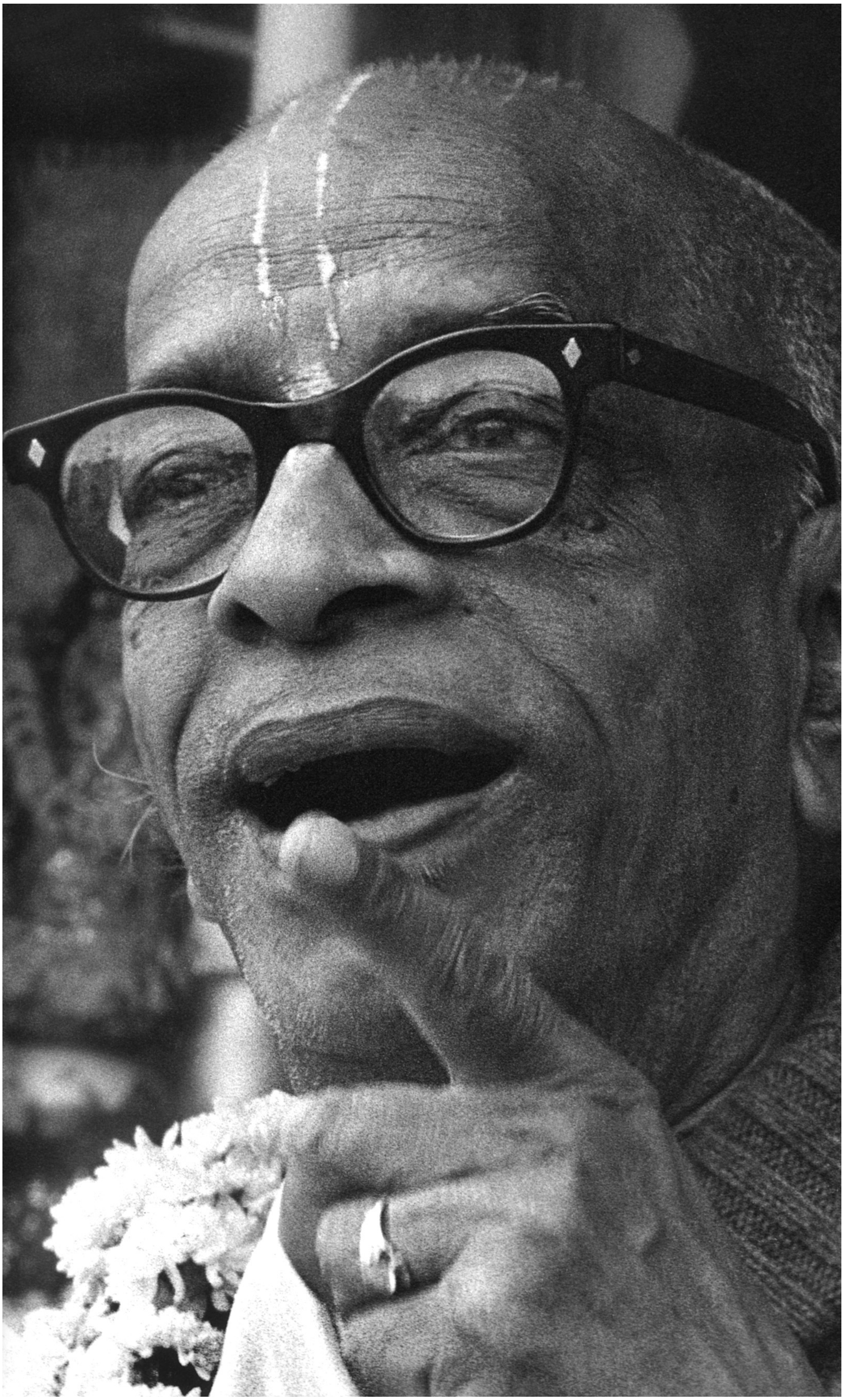
tiryak—by animals; *naga*—trees; *dvija*—birds; *sarīsṛpa*—reptiles; *deva*—demigods; *daitya*—demons; *martya-ādibhiḥ*—by men, etc.; *paricitam*—pervaded; *sat-asat-viśeṣam*—with varieties manifest and unmanifest; *rūpam*—form; *sthaviṣṭham*—gross universal; *aja*—O Unborn; *te*—Your; *mahat-ādi*—caused by the total material energy, etc.; *anekam*—various causes; *na*—not; *ataḥ*—from this; *param*—transcendental; *parama*—O Supreme; *vedmi*—I know; *na*—not; *yatra*—where; *vādaḥ*—various arguments.

[*Continued in the next issue.*]

Responsibility Defined

The following conversation between His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda and some of his disciples took place in August 1975 on an early-morning walk in Paris.

Disciple: Śrīla Prabhupāda, many people say that because we have quit college or a job to become Kṛṣṇa conscious, we are irresponsible.
Śrīla Prabhupāda: We are not irresponsible. But we are in such a position that we have passed all material responsibilities. This is stated in *Śrīmad-Bhāgavatam* [11.5.41]: *devarṣi-bhūtāpta-nṛṇāṁ pitṝṇāṁ na kiñkaro nāyam ṛṇī ca rājan.* "One who has fully surrendered to Kṛṣṇa no longer has any responsibility to demigods, great sages, relatives, society—anyone." As long as you are not Kṛṣṇa conscious, you have a responsibility to all these persons. But one who has taken to Kṛṣṇa consciousness without any reservation—he has no material duties, no material responsibility. This is the statement of *Śrīmad-Bhāgavatam.* Our only responsibility is to serve Kṛṣṇa.
Disciple: So, Śrīla Prabhupāda, when you told the guest last night that she should give up her responsibilities . . . ?
Śrīla Prabhupāda: And take to Kṛṣṇa consciousness. Not that you give up all responsibilities and do nothing. First take to Kṛṣṇa consciousness. Give up something, take something. Then it is all right.
Disciple: Śrīla Prabhupāda, when you speak of taking care of our responsibilities for Kṛṣṇa, doesn't that also have a material aspect to it? For instance, in our movement parents must



also bring up their children, take care of them, train them to read and write, and so on.

Śrīla Prabhupāda: Yes. But why are we taking care of the children? Just to make them Kṛṣṇa conscious. This is our responsibility in Kṛṣṇa consciousness. We should think, "Here is my child. Let me make him Kṛṣṇa conscious." This is why we are taking so much care to train our children in the *gurukulas* [Kṛṣṇa conscious schools]. We are not irresponsible.

Disciple: So when we say that we have finished all material responsibilities by surrendering to Kṛṣṇa, that doesn't mean we've abandoned execution of duty?

Śrīla Prabhupāda: No. Who says that?

Disciple: Well, some people say that we've taken to Kṛṣṇa consciousness and now we've given up all our social duties.

Śrīla Prabhupāda: Spreading Kṛṣṇa consciousness is the main social duty. This is the main duty of the human form of life. Kṛṣṇa says, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Give up all other duties and just surrender to Me." So we have surrendered to Kṛṣṇa, and we are taking responsibility for pushing forward the Kṛṣṇa consciousness movement. I am an old man, yet I am traveling all over the world, thrice in a year. Who else would take such a responsibility? In Kṛṣṇa consciousness we have greater responsibility. It is just like when you become a big officer in the government: you become overburdened with responsibility.

Fulfilling material responsibilities is useless. Simply a waste of time. Here in Kṛṣṇa consciousness is real responsibility. I explained this to the guest last night. Even if you take responsibility, what can you do? You cannot do anything. Suppose your son is diseased. He is suffering, and you have taken responsibility for seeing that he is cured. You have brought a good physician, you have brought good medicine—everything. But in spite of all your efforts, your son dies. Then what is the value of your responsibility? Actually, you cannot do anything. So what is the use of saying, "I am responsible"?

Andhā yathāndhair upanīyamānāḥ. One blind man says, "I take responsibility. All of you other blind men—follow me." So what is the use of such responsibility? Both the leader and his followers will simply fall into a ditch. Similarly, the leaders of all the nations in the world are saying, "Follow me. I am responsible. I will bring peace." But as soon as there is a war, thousands and thousands will be killed. Where is the leaders' responsibility? As soon as one atom bomb is dropped, many thousands will be finished. Where is the leaders' responsibility? They cannot bring peace. They can make a monument: "This soldier has died. This soldier has died." But they cannot save the people from death.

Disciple: But these people say that we devotees also must die. Everyone must die.

Śrīla Prabhupāda: Yes, but we die to live forever. *Tyaktvā dehaṁ punar janma naiti.* This is our last death.

Disciple: Then they will say, "How do you know?"

Śrīla Prabhupāda: Become my student; then you will also know. Therefore there is a Vedic injunction: *tad vijñānārthaṁ sa gurum evābhigacchet.* Because you are a fool, a rascal, you must approach a guru. That is the only way to know the Absolute Truth. Otherwise there is no possibility of knowing about eternal life; you will remain foolish forever and suffer.

Disciple: So, how do you define the word responsibility in Kṛṣṇa consciousness?

Śrīla Prabhupāda: You have this human form of life: realize God. This is responsibility. Otherwise, you are finished. Your only responsibility is to understand God. Vedic culture is meant for understanding God. In the past many, many kings left everything and went to the forest to realize God. Bharata Mahārāja, after whom India is called Bhārata-varṣa, was the emperor of this planet thousands of years ago. At the age of twenty-four he left everything to realize God. This is Vedic culture. Caitanya Mahāprabhu had a very nice position as a *gṛhastha* [householder]. He had a beautiful wife, an affectionate mother, good friends. He belonged to a *brāhmaṇa* family. He was a learned scholar—everything first class. He was God Himself, yet He left everything just to teach us the process of realizing God. This is Vedic culture.

So, you asked me, "What is the definition of responsibility?" Do you understand what responsibility is?

Disciple: We have this human life; we must realize God.

Śrīla Prabhupāda: Yes—nine words. We define the whole of responsibility in nine words. Let the rascals understand it. ✿

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CALENDAR

*This calendar is calculated for Māyāpur, West Bengal, India. The dates, derived from a lunar calendar, may vary by one day for other locations. For the exact dates for your area, go to **www.krishnadays.com**.*

Because the Hare Kṛṣṇa movement comes in disciplic line from Caitanya Mahāprabhu, the calendar includes not only dates relevant to all followers of the Vedic tradition but also dates relating to Lord Caitanya's associates and prominent spiritual masters in His disciplic succession.

January 1–January 30

(*Month of Mādhava*)

JANUARY

5—Appearance anniversary of Śrīla Gopāla Bhaṭṭa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana.

6—Disappearance anniversary of Śrīla Jayadeva Gosvāmī, a great spiritual master and author of *Gīta-govinda.*

10—Ṣaṭ-tilā Ekādaśī
Fasting from grains and beans.

20—Appearance anniversary of Śrīla Raghunātha Dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana. Disappearance anniversary of Śrīla Viśvanātha Cakravartī Ṭhākura, a Vaiṣṇava spiritual master and author who appeared in the seventeenth century. Appearance anniversary of Śrīmatī Viṣṇupriyā Devī, the consort of Lord Caitanya.

22—Appearance anniversary of Śrī Advaita Ācārya, an incarnation of Lord Kṛṣṇa's expansion Mahā-Viṣṇu and a close associate of Lord Caitanya. Fasting till noon.

24—Disappearance anniversary of Śrīpāda Madhvācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the thirteenth century.

25—Disappearance anniversary of Śrīla Rāmānujācārya, an eleventh-century philosopher and spiritual master.

26—Bhaimī Ekādaśī
Fasting from grains and beans. Fasting till noon. Feast tomorrow.

27—Appearance of Lord Varāha, Lord Kṛṣṇa's boar incarnation.

28—Appearance anniversary of Lord Nityānanda Prabhu, a close associate of Lord Caitanya Mahāprabhu and an incarnation of Lord Kṛṣṇa's elder brother, Lord Balarāma. Fasting till noon.

30—Appearance anniversary of Śrīla Narottama Dāsa Ṭhākura, a spiritual master in the disciplic line from Lord Caitanya who composed many devotional songs in Bengali.

January 31–February 28

(*Month of Govinda*)

FEBRUARY

3—Appearance anniversary of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, the spiritual master of Śrīla A. C. Bhaktivedanta Swami Prabhupāda, the founder-*ācārya* of the International Society for Krishna Consciousness. Fasting till noon, then feasting. Also, disappearance anniversary of Śrīpāda Gour Govinda Swami, an ISKCON guru.

10—Pakṣavardhinī Mahā-Dvādaśī
Fasting from grains and beans for **Vijayā Ekādaśī**. Disappearance anniversary of Śrīla Īśvara Purī, Lord Caitanya's spiritual master.

12—Śrī Śiva Rātri, a day in honor of Lord Śiva.

15—Disappearance anniversary of Śrīla Jagannātha Dāsa Bābājī, the great devotee in the disciplic line from Lord Caitanya who confirmed Śrīla Bhaktivinoda Ṭhākura's discovery of Lord Caitanya's birthplace.

25—Amalakī-vrata Ekādaśī
Fasting from grains and beans.

26—Disappearance anniversary of Śrīla Mādhavendra Purī, the spiritual master of Lord Caitanya's spiritual master.

28—Śrī Gaura Pūrṇimā, the appearance anniversary of Lord Śrī Caitanya Mahāprabhu, who is Kṛṣṇa himself in the role of his own devotee. Fasting till moonrise, followed by a break-fast of Ekādaśī *prasādam* (no grains or beans). Feasting tomorrow.

March 1–March 30

(*Month of Viṣṇu*)

MARCH

8—Appearance anniversary of Śrīla Śrīvāsa Paṇḍita, one of Lord Caitanya's principal associates.

11—Pāpamocanī Ekādaśī
Fasting from grains and beans.

21—Appearance anniversary of Śrīla Rāmānujācārya, a Vaiṣṇava philosopher and spiritual master who appeared in the eleventh century.

24—Śrī Rāma Navamī, the appearance anniversary of Lord Rāmacandra. Fasting till sunset, followed by feasting.

26—Kāmadā Ekādaśī
Fasting from grains and beans.

In your own

Choose a common expression and apply it to Kṛṣṇa consciousness.

The common phrase

"once in a blue moon" comes to mind instantly. A blue moon refers to those few times when there are two full moons in a month. Similarly, this human body is our only chance to increase our Kṛṣṇa consciousness, and thanks to Śrīla Prabhupāda, we have the right tools and guidance to return back home, back to Godhead.

Kirtan Patel
Las Vegas, Nevada

"A stitch in time saves nine."

Getting a birth in the human form is rare. Without wasting time we have to serve the senior devotees by total surrender and thereby revive our pure Kṛṣṇa consciousness. We can thus avoid further cycles of birth and death for sure. One life is enough to go back to Godhead. There's no need to take another nine births or more in a lower form and subsequently get degraded.

Meenakshi Veerapaneni
Hyderabad, Andhra Pradesh, India

"Kill two birds with one stone."

Although I am not in favor of killing birds, I like to apply this saying to the fact that I can hear transcendental sound vibration while engaged in many other services. I listen to Kṛṣṇa conscious CDs while getting ready in the morning, cleaning, cooking, driving, honoring *prasādam,* doing laundry, sewing, doing exercise, gardening, etc. While caring for children, I like to play *kīrtanas* or children's CDs so they too can always be hearing. I can even use a headset while walking or shopping.

Kamalinī Devī Dāsī
Hillsborough, North Carolina

Yamarāja Dāsa

"Smile and the world smiles with you."

Whenever I go to my temple and listen to *kīrtanas* or *bhajanas* or whenever I see devotees chanting in public, I'm reminded of this phrase. I've only been a devotee for a year, but even before I first decided to visit a temple, I knew about devotees, albeit as "those crazy people in orange who dance in the street and always seem stupidly happy."

A year on, I've been fortunate to see the power of *kīrtana* and *harināma* and the *mahā-mantra* many times over. The temple I go to is right next to a bar/pub in a part of London renowned for its seedy shops and clubs, but over and over I've seen the power of Kṛṣṇa's name as passersby, tourists, and regulars to

words . . .

Pentip photo: Andrea Leone | Agency: Dreamstime.com

the bar next door can't help but be pulled in by the sound of *bhajanas* before *harināma.* Some people dance like crazy. Some tourists dance while looking slightly confused. Some sing. Some stand, beer glass in hand, their drinking temporarily suspended as they watch devotees whirl and jump and sing.

But one thing all of these random people have in common—they all look happy. Even if its just for a moment, the power of Kṛṣṇa's name and the happiness and bliss it brings really is infectious.

I think that when you smile for Kṛṣṇa, the whole world can't help but smile with you.

Anna Mace
London, England

People say, "You only go around once,"

meaning that we should try to squeeze as much pleasure out of life as possible. In the *Bhagavad-gītā,* however, we learn that we've been going around and around for ages. Not only is it false that we only live once, it's also very bad advice to pursue sense gratification as the goal of life. A Kṛṣṇa conscious version of this expression might be: Human life is a rare opportunity to make spiritual advancement, so don't waste it pursuing sense gratification.

Bhagavān Ācārya Dāsa
Kenosha, Wisconsin

"I love you."

Love is the most powerful human experience, but it fills us with misery because it contains selfish interests that are never fulfilled. We simply have to direct our love to Śrī Rādhā-Mādhāva and serve Them in loving devotion. Their Lordships are always showering us with Their mercy, Their love. One in Kṛṣṇa consciousness experiences true love. "I am a soul who loves the Supreme Personality of Godhead and wants to serve Him." This realization frees us from miseries and gets us love of Godhead.

Shivali Arora
Kolkata, West Bengal, India

"Kill two birds with one stone."

In the *Bhagavad-gītā* Kṛṣṇa talks about many paths for spiritual advancement and self-realization. However, He makes it crystal clear that to achieve Him there is only one path: *bhakti-yoga.* He states that with this one path a person can achieve all the benefits of other paths, such as *karma-yoga, jñāna-yoga,* and *aṣṭāṅga-yoga.*

Bhakti-yoga is the one-stroke path recommended by Kṛṣṇa if we want to save time in achieving self-realization in one lifetime. Other paths take several lifetimes to achieve purity of heart and control of the senses and mind. Such accomplishment does not lead to love of Godhead, the ultimate goal, because *bhakti* is necessary even after getting perfection in other yoga systems. Therefore go with one-stroke *bhakti-yoga,* devotional service to Lord Kṛṣṇa.

Vitthalbhai D. Mistry
Austin, Texas

"I love you."

This expression is used between lovers, spouses, friends, parents and their children, even owners and their dogs. Countless books, movies, experts, and industries explore love's varied, complex dimensions: What exactly is love? Is it something biological, chemical, physical, mental, emotional, or spiritual? Is it lasting or fleeting? Is it solid or fluid? Are we born possessing it, or does it develop over time?

True love is totally unselfish, unmotivated, uninterrupted, and unconditional. In the highest abode and origin of love, Goloka Vṛndāvana, the greatest love exists between Kṛṣṇa and His beloved devotees. There is no ending to that pure love—it goes on increasing eternally. The next moment is greater than the last. Love truly knows no bounds there.

"I love you" takes on full force in that realm of ever-flowing, ever-expanding love (*prema*).

Hardik Kaswala
Unadilla, Georgia

"You've made your bed, now lie in it."

You made a decision and now must accept its consequences. That is our condition in material consciousness. It may be difficult to accept, but everything, especially what we see as "bad," is the result of our own actions. We can of course make a new bed, figuratively speaking, by discovering our own spiritual identities and doing what comes naturally in our relationship with Kṛṣṇa and His devotees—before we got into the bed of thorns laced with sense enjoyment.

Milind Joshi
Toronto, Ontario, Canada

HERE'S THE NEXT QUESTION:

What do you like most about ISKCON's Rathayātrā festivals?

Go to Krishna.com/inyourownwords and let us know. Please keep your answer to under 150 words. Replies will appear in our May/Jun 2010 issue. Deadline for submissions is Feb 15.

AYURVEDA

(*continued from page 23*)

intensity of a loving guardian. Since Kṛṣṇa is here the recipient of kindness and protection, His majestic power is concealed, leading to greater intimacy. Kṛṣṇa's parents in the spiritual world, Devakī and Vasudeva, and also Yaśodā and Nanda, are considered the highest prototypes for this kind of devotee. *Vātsalya-rasa,* Rūpa tells us, has a feature that separates it from the prior three: It expects nothing in return; it is not compromised when not reciprocated. Rūpa thus recognizes the selflessness in this kind of love. In fact, he says, the total and unremitting sense of giving in this kind of love is hinted at in the material world: A truly loving parent, even here, asks for nothing in return.

The supreme devotional *rasa,* leading to the highest type of religious experience, is romantic love (*madhura-bhakti-rasa)*, based on the mood of amorous affection. So important is this sentiment—and so intricate is this aspect of devotional science—that Rūpa saw fit to write a separate book, *Ujjvala-nīlamaṇi,* focusing on it. Here, Kṛṣṇa is the supreme lover, a relationship with God merely hinted at in Christian mysticism and in other great traditions of the world. Rūpa explains it as the acme of spiritual perfection, without a tinge of lust, its mundane counterpart. He describes the *gopīs* of Vraja, Kṛṣṇa's cowherd girlfriends, as the most exalted of all devotees, for they fully embody this *mādhurya-rasa.* Śrī Rādhā, daughter of King Vṛṣabhānu, is described as the most successful of the *gopīs,* as Her very name suggests. It means "She who pleases Kṛṣṇa best." Indeed, She is part of His very self, so intimate is Their love. The distinctive feature of *mādhurya-rasa* is that it is not diminished by any circumstances. It is totally selfless, even more than the nearly perfect love that parents have for their needy dependents. It is clear from Rūpa's work that this *rasa* encompasses the strengths of all the other forms of love, making it the *rasa* par excellence.

When we consider the seven secondary *rasas,* which I won't discuss here, we can see that Rūpa Gosvāmī gave the world a theological system that accommodates all possible relationships with God.

Supreme Healing

Returning to the discussion of Ayurveda, I must reiterate that devotees of Kṛṣṇa are more concerned with the soul than with the body. While embracing Ayurvedic principles for bodily care, we look to the *Bhagavad-gītā* and the *Śrīmad-Bhāgavatam*—and to the teachings of Rūpa Gosvāmī and other great Vaiṣṇava authorities—for spiritual guidance. Using the principles of Ayurveda as a starting point, I have conveyed a few ideas about Vaiṣṇava thought and its value in spiritual well being. I hope I have added something to the modern readers' understanding of Ayurveda in its original spiritual context. This in itself would be supremely healing for both you and me.

Satyarāja Dāsa, a disciple of Śrīla Prabhupāda, is a BTG associate editor. He has written over twenty books on Kṛṣṇa consciousness and lives near New York City.

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February 3: *Bhaktisiddhānta Sarasvatī Ṭhākura's Appearance Day*
February 6–17: *GBC Meetings*
February 8–13: *VTE Teacher Training Course 1*
(Atula Kṛṣṇa Dāsa, Caitanya Caraṇa Dāsa)
February 14: *Gaura Pūrṇimā Festival Begins*
February 14–17: *Global Varṇāśarma Mission, Third Annual Seminar**
(Bhakti Rāghava Swami, Bhakti Dhīra Dāmodara Swami,
Sāmba Dāsa, Varṇāśrama Research Team)
February 14–17: *Transforming Family Relationships* (Jaya Śilā Dāsa)
February 16–22: *VTE Teacher Training Course 2*
(Atula Kṛṣṇa Dāsa, Caitanya Caraṇa Dāsa)
February 17–23: *Navadvīpa Maṇḍala Parikramā*
February 20–26: *Guru Seminar* (Anuttama Dāsa, Hanumān Dāsa)
February 20–27: *Yoga Therapy**
(Gaura Naṭarāja Dāsa [men], Sundarīdevī Dāsī [women])
February 22–27: *VTE Leadership & Management Training Course*
(Anuttama Dāsa, Hanumān Dāsa)
February 24–25: *Bhakti-śāstrī Teacher Training Course*
(Atula Kṛṣṇa Dāsa, Caitanya Caraṇa Dāsa)
February 28: *Gaura Pūrṇimā*
March 2: *Gaura Pūrṇimā Festival ends*

BHAKTIVAIBHAVA COURSE, MODULE 1

Śrīmad-Bhāgavatam, Cantos 1–3
March 29–June 25, 2010, Campus Study Section**
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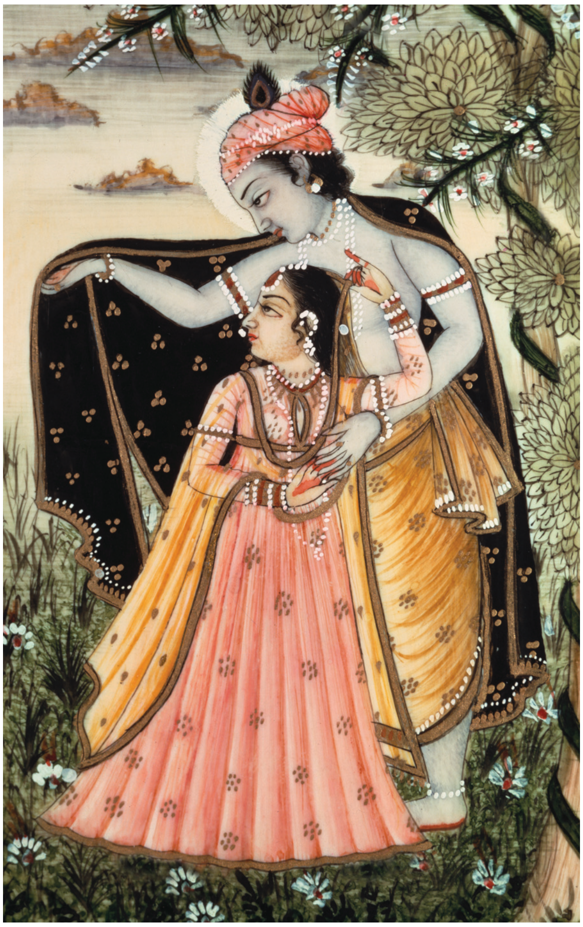
BHAKTI

Life's Highest Goal

In the stage of pure devotion, one can rightfully say,
"I am Kṛṣṇa's, and Kṛṣṇa is mine."

By Viśākhā Devī Dāsī

BHAKTI, devotional service to Lord Kṛṣṇa, is the most powerful, pure, and exalted of all activities; it is the dynamic, variegated activity of the soul. In the *Śrīmad-Bhāgavatam* Prahlāda Mahārāja lists nine kinds of devotional service: hearing about Kṛṣṇa, chanting His names or speaking about Him, remembering Him, serving His lotus feet, worshiping Him, offering Him prayers, becoming His servant, becoming His friend, and surrendering everything to Him. When we do one or more of these activities with the intent to please Kṛṣṇa, He comes closer to us and we come closer to Him.



Rādhā-Kṛṣṇa are the object of bhakti.

Remembering Kṛṣṇa

Each of these processes of devotional service is spiritually potent, and by performing one or more of them purely one can attain love of God, life's highest goal. For example, let us consider the service of remembering Kṛṣṇa.

The vast Vedic literature encompasses the four original *Vedas* (*Ṛg Veda, Yajur Veda, Sāma Veda,* and *Atharva Veda*) and their corollaries, including 108 primary *Upaniṣads,* 18 main *Purāṇas,* numerous *Saṁhitās,* the *Rāmāyaṇa,* the *Mahābhārata,* and other works. The essence of the knowledge contained in this immense canon is the *Bhagavad-gītā.* Vaiṣṇava commentators have written that of the *Bhagavad-gītā's* eighteen chapters, the middle six are the essence. Of those six, Chapter 9 ("The Most Confidential Knowledge") is the essence. And of Chapter 9, the last text, 34—the very middle of the *Gītā*—is the essence. Kṛṣṇa begins that verse with the words *man-manā*: "Always think of Me." So, of all Kṛṣṇa's instructions, the instruction to always remember Him is the essence of the essence of the essence.

The potency of pure thoughts of Kṛṣṇa is so great that simply by the power of remembering Him, Prahlāda Mahārāja, the emblem of one who always thinks of Kṛṣṇa, was able to evoke the personal presence of the Lord (Kṛṣṇa as Nṛsiṁhadeva). The Lord then defeated the most formidable demon in the universe, Prahlāda's father, Hiraṇyakaśipu. Because Prahlāda was only five years old, his example shows that age is no impediment to performing devotional service. As long as one has the power to think, one can choose to think of Kṛṣṇa.

Pure vs. Mixed Devotional Service

Pure devotion like Prahlāda's is free of selfish motives: The pure devotee's interest and the Lord's are identical. But not all devotional service is pure. Service to God performed by those who are envious, proud, violent, and angry, and whose interests differ from the Lord's, is considered to be in the mode of ignorance. Those who do devotional service in this mode often think they are the best devotees. Devotional service that's motivated by the desire for fame, opulence, and material enjoyment, or service by those who think the Lord should fulfill their demands, is devotional service influenced by passion. And devotees acting in the mode of (material) goodness want to free themselves of the results of their actions—karma—by devotional service.

The pure devotee's interest and the Lord's are identical.

Even a pinch of personal interest means one's devotion is mixed. Pure devotion is exhibited "when one's mind is at once attracted to hearing the transcendental name and qualities of the Supreme Personality of Godhead, who is residing in everyone's heart. Just as the water of the Ganges flows naturally down towards the ocean, such devotional ecstasy, uninterrupted by any material condition, flows towards the Supreme Lord." (*Śrīmad-Bhāgavatam* 3.29.11–12) Pure devotees want no material or spiritual benefit from their service; without stopping, they serve the Lord and His devotees simply to please them.

Some five hundred years ago in Prayag (modern-day Allahabad), Lord Caitanya Mahāprabhu, who is Kṛṣṇa Himself appearing as a devotee of Kṛṣṇa, instructed Rūpa Gosvāmī for ten days in the science of devotional service. Rūpa Gosvāmī later compiled those instructions into his classic work, *Bhakti-rasāmṛta-sindhu.* Two verses at the beginning of this book present the qualities and characteristics of pure devotional service:

anyābhilāṣitā-śūnyaṁ
jñāna-karmādy-anāvṛtam
ānukūlyena kṛṣṇānu-
śīlanaṁ bhaktir uttamā

"When first-class devotional service develops, one must be devoid of all material desires, knowledge obtained by monistic philosophy, and fruitive action. The devotee must constantly serve Kṛṣṇa favorably, as Kṛṣṇa desires." (1.1.11)

sarvopādhi-vinirmuktaṁ
tat-paratvena nirmalam
hṛṣīkeṇa hṛṣīkeśa-
sevanaṁ bhaktir ucyate

"*Bhakti,* or devotional service, means engaging all our senses in the service of the Lord, the Supreme Personality of Godhead, the master of all the senses. When the spirit soul renders service unto the Supreme, there are two side effects. One is freed from all material designations, and one's senses are purified simply by being employed in the service of the Lord." (1.1.2)

Exploring Pure Devotional Service

When one develops an unflinching sense of ownership or possessiveness in relation to the Lord—when one thinks that Kṛṣṇa and Kṛṣṇa alone is the object of one's love and one's concept of kinship is reposed in Him—such an awakening is called *bhakti.* Kṛṣṇa and His servant, bound by love, cannot leave each other.

The servant may be bound to Kṛṣṇa Himself or to one of His incarnations, such as Lord Rāmacandra. One example of this love is found in Anupama (also known as Vallabha), the younger brother of Rūpa Gosvāmī and Sanātana Gosvāmī. Anupama passed away in Prayag. Later, when Lord Caitanya met Sanātana Gosvāmī in Jagannatha Puri, He told Sanātana, "Your brother Anupama is now dead. He was a very good devotee who had firm conviction in Raghunātha [Lord Rāmacandra]."

Sanātana Gosvāmī said, "From the very beginning of his childhood, my younger brother Anupama was a great devotee of Raghunātha, and he worshiped Him with great determination. He always chanted the holy name of Raghunātha and meditated upon Him. He continuously heard about the activities of the Lord from the *Rāmāyaṇa* and chanted about them. Rūpa and I are his elder brothers. He stayed with us continuously. He heard *Śrīmad-Bhāgavatam* and talks about Lord Kṛṣṇa with us, and both of us examined him. 'Dear Vallabha,' we said, 'please hear from us. Lord Kṛṣṇa is supremely attractive. His beauty, sweetness, and pastimes of love are without limit. Engage yourself in devotional service to Kṛṣṇa with the two of us. We three brothers shall stay together and enjoy discussing the pastimes of Lord Kṛṣṇa.' In this way we spoke to him again and again, and because of this persuasion and his respect for us, his mind turned somewhat toward our instructions. Vallabha replied, 'My dear brothers, how can I disobey your orders? Initiate me into the Kṛṣṇa mantra so that I may perform devotional service to Lord Kṛṣṇa.'

"After saying this, at night he began to think, 'How shall I give up the lotus feet of Lord Raghunātha?' He stayed up all night and cried. In the morning, he came to us and submitted this plea. 'I have sold my head at the lotus feet of Lord Rāmacandra. I cannot take it away. That would be too painful for me. The two of you please be merciful to me and order me in such a way that life after life

I may serve the lotus feet of Lord Raghunātha. It is impossible for me to give up the lotus feet of Lord Raghunātha. When I even think of giving them up, my heart breaks.'

"Upon hearing this, we each embraced him and encouraged him by saying, 'You are a great saintly devotee, for your determination in devotional service is fixed.' In this way we praised him."

Śrī Caitanya Mahāprabhu said, "Glorious is that devotee who does not give up the shelter of his Lord, and glorious is that Lord who does not abandon His servant. If by chance a servant falls down and goes somewhere else, glorious is that master who captures him and brings him back by the hair." (*Caitanya-caritāmṛta, Antya-līlā* 4.27–47)

As the servant is bound by love to the master, so the master is also bound by love to His servant.

The Pure Prayers Of a Pure Devotee

In her prayers, Queen Kuntī speaks of attaining the Lord through pure devotion: "Your Lordship can be easily approached but only by those who are materially exhausted. One who is on the path of material progress, trying to improve himself with respectable parentage, great opulence, high education, and bodily beauty, cannot approach You with sincere feeling." (*Śrīmad-Bhāgavatam* 1.8.26) Persons bereft of all material possessions can easily approach Kṛṣṇa. They feel that Kṛṣṇa is their only possession, their only source of riches, their only treasure and fortune: "Kṛṣṇa, except for You, I have nothing to claim; I have no possessions. So don't neglect me, because You are my only possession." In Queen Kuntī's words, "As the Ganges forever flows to the sea without hindrance, let my attraction be constantly drawn unto You without being diverted to anyone else." (*Śrīmad-Bhāgavatam* 1.8.42)

At the ISKCON center in Māyāpur, West Bengal, in 1972, a young Peace Corps worker named Bob Cohen met with Śrīla Prabhupāda in Prabhupāda's cottage. During their conversation Śrīla Prabhupāda told Bob, "We are part of Kṛṣṇa; we must join Kṛṣṇa. And you can join Kṛṣṇa immediately by your consciousness, simply by thinking, 'I am Kṛṣṇa's, Kṛṣṇa is mine.' That's all."

Bob: "What is that? Kṛṣṇa is . . ."

Śrīla Prabhupāda: "Kṛṣṇa is mine."

Bob: "Mine?"

Śrīla Prabhupāda: "Yes. Mine. My Kṛṣṇa."

Bob: "Ah."

Śrīla Prabhupāda: "Kṛṣṇa is mine. Kṛṣṇa is mine."

In other words, by unalloyed love a devotee belongs to Kṛṣṇa and Kṛṣṇa belongs to that devotee.

And that devotee's love for the Lord is not dependent on time, place, or circumstance. Lord Caitanya expresses this in His prayer: "I know no one but Kṛṣṇa as my Lord, and He shall remain so even if He handles me roughly in His embrace or makes me broken-hearted by not being present before me. He is completely free to do anything and everything, for He is always my worshipful Lord unconditionally." (*Śikṣāṣṭaka* 8)

The Supreme Power of Bhakti, and How to Attain It

In his *Bhakti-rasāmṛta-sindhu* Rūpa Gosvāmī enumerates six characteristics of pure devotional service:

(1) Pure devotional service brings immediate relief from all kinds of material distress.
(2) Pure devotional service is the beginning of all auspiciousness.
(3) Pure devotional service automatically puts one in transcendental pleasure.
(4) Pure devotional service is rarely achieved.
(5) Those in pure devotional service deride even the conception of liberation.
(6) Pure devotional service is the only means to attract Kṛṣṇa.

Not only does unmotivated devotional service have the potency to attract Kṛṣṇa, it is the only way to attract Him. And by His grace the results of that service may reverberate everywhere.

It is by the power of Śrīla Prabhupāda's pure devotional service that this magazine, *Back to Godhead,* is available for us to read, that the teachings of Lord Kṛṣṇa have spread throughout the world, that people everywhere are chanting the holy names of the Lord: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare/ Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

In the spiritual world everything is a person, and the personification

(*please turn to page 56*)

LOOKING FOR NEWS OF THE HARE KṚṢṆA MOVEMENT?

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From Village to Village

A devotee tries some new—and some old—methods to teach Kṛṣṇa consciousness in the villages of his country.

By Murāri Gupta Dāsa

BREATHLESS, six-year-old Manjunath bursts into the courtyard of his house. "Ma, the Hare Kṛṣṇas have arrived! I'm going to them."

Without waiting for his mother's reply, he rushes out into the street, where a group of men dressed in *dhotis* and *kurtas* are chanting Hare Kṛṣṇa and dancing in joy. Manjunath eagerly joins the dancing party. As the group passes through the streets of Ambiste, a nondescript village in Maharashtra, Manjunath calls out to his friends, and they join in.

Women, their faces half covered by *saris,* peek out at the scene and then smile to each other; men nod and clap their hands. The group moves on till it reaches the festival site, the grounds of the primary school. The crowd, which began with fifty kids, now includes more than two hundred adults.

A short, stocky man in saffron robes, who has been leading the chanting, turns to them and smiles.

"Welcome to the Hare Kṛṣṇa festival!"

Inspired by a Traveling Preacher

"For a long time I dreamt of spreading Kṛṣṇa consciousness in the villages of Maharashtra," says Rūpa Raghunātha Dāsa. Born in rural Maharashtra, as a young man he studied in Mumbai while living in an ISKCON hostel for students.

"After I completed college," he says, "I decided to dedicate my life to Śrīla Prabhupāda's mission and join the movement as a full-time devotee."

After an initial stint at ISKCON Belgaum, Karnataka, he joined the ISKCON temple in Chowpatty, Mumbai, as the head priest, a service he performed for more than ten years. When many new devotees wanted to engage in deity worship, Rūpa Raghunātha was asked to take up the leadership of the travel-

A Hare Kṛṣṇa procession (right) enters an Indian village. (Rūpa Raghunātha Dāsa is in front, at right). Children offer an enthusiastic welcome (top). Below: getting the mercy of the festival deities.

ing book-distribution party.

"I was devastated," Rūpa Raghunātha recalls. "I was so attached to deity worship that to even think of doing anything else was heartbreaking. For days and days I sulked and cried, unwilling to leave. The temple leaders then took me to my spiritual master, His Holiness Rādhānātha Swami Mahārāja, who inspired me to spread the teachings of Lord Caitanya by traveling and distributing books."

For the next three years Rūpa Raghunātha traveled the length and

हरे कृष्ण हरे कृष्ण
कृष्ण कृष्ण हरे हरे
हरे राम हरे राम
राम राम हरे हरे
हरे कृष्ण हरे कृष्ण
कृष्ण कृष्ण हरे हरे
हरे राम हरे राम
राम राम हरे हरे

breadth of India. Under his leadership the bus party was instrumental in distributing more than sixty thousand *Back to Godhead* magazines at the 2003 Nasik Kumbha-melā, a festival held once every twelve years and attended by millions.

"The days of book distribution were very inspiring for me," he reminisces. "We were completely dependent on the mercy of the Lord. There were situations when we had no one to help and save us, but somehow by God's grace we were always protected."

But Rūpa Raghunātha wanted to do more.

A kīrtana *attracts a growing crowd (right). Below, during an evening festival, villagers inspect books on Kṛṣṇa consciousness. Far right, Rūpa Raghunātha Dāsa speaks on* Bhagavad-gītā.

"In India, ISKCON has an image as an urban organization with a membership restricted to the rich and educated," he says. "But seventy percent of India resides in the villages. Although many profess to the Hindu faith, superstitions and misconceptions prevail, and people simply perform rituals on certain dates. Because they have not been taught any philosophy, they are missing out on the wealth of wisdom available in the Vedic literature. Śrīla Prabhupāda wrote many books that present the ancient Vedic knowledge in a way that a modern mind can accept. ISKCON has been working to present these teachings in the cities, but I saw no program that effectively taught people in the rural areas. Deep within me was a hankering to take the wonderful teachings of Lord Caitanya, as given by Śrīla Prabhupāda, to my rural countrymen."

One day someone gave Rūpa Raghunātha a copy of the book *Diary of a Traveling Preacher,* by His Holiness Indradyumna Swami, an ISKCON *sannyāsī.* For hours and hours Rūpa Raghunātha immersed himself in reading and re-reading the wonderful adventures and amazing stories of Indradyumna Swami as he traveled the globe spreading Kṛṣṇa consciousness in areas where no devotee had ever set foot before. The book gave Rūpa Raghunātha the strategy he was looking for.

"I noticed a pattern of presenting Kṛṣṇa consciousness that was highly successful," he says. "The concept of holding a colorful festival with *harināma* (chanting), *prasādam* distribution, dramas, and cultural presentations cut across any manmade boundaries and universally attracted audiences of various backgrounds. Soon a simi-

lar concept began to evolve in my mind.”

Then came another break. After a three-year stint with the bus party, Rūpa Raghunātha got the freedom to explore teaching in the villages. He was asked to head the village congregation development program around the temple’s newly acquired farm. Delighted, he readily accepted. Sanat Kumāra Dāsa, one of ISKCON Chowpatty’s four co-presidents and head of the new farm project, assisted him.

Teaching Kṛṣṇa consciousness in villages has its own challenges. In a metropolis like Mumbai, one may use computers and offer multimedia presentations in air-conditioned halls to a sophisticated intellectual crowd. But in a village one may find half-naked dirty kids, shy women, simple hardworking peasants, and illiterate forest-dwellers. Illiteracy, superstition, and suspicion prevail. Roads are rarely maintained, and electricity is scarce.

Rūpa Raghunātha rose to the challenge with his own improvised teaching aids.

“We began by traveling to villages on oxcarts, carrying a portable battery-charged sound system and buckets full of *prasādam*. We would do *kīrtana* in the village and when a crowd gathered give a short speech and then distribute *prasādam*. We were visiting the same villages regularly, and young people came forward to ask questions. I would sit and talk with them, and gradually, in a few villages, they invited me for a regular talk. A core group developed.”

Another of his improvisations was a mobile display of Kṛṣṇa conscious philosophy. He had seen a highly successful course on the basic teachings of *Bhagavad-gītā,* such as karma, reincarnation, and yoga. The challenge was to replicate the slick multimedia presentation for the villagers. Rūpa Raghunātha translated the words of the slides into Marathi, the language of Maharashtra, and then printed the slides on 3' x 3' plastic sheets, which he displayed on a tripod stand. Everything could be neatly packed in a shoulder bag. He traveled with this bag to his village programs and presented the six-session introductory course in an open area of the village.

After a core group developed, he decided to implement his dream of Hare Kṛṣṇa festivals.

Festival Preparations

A group of village men meets the leaders of the village and gets permission to hold the festival. Five to ten devotees publicize the event and erect a *paṇḍāl* (large canopy). A few days before the festival, devotees take a palanquin with Gaura-Nitāi deities through the village, accompanied by a chanting party. Villagers come out of their houses with *ārati* plates and food to offer to the deities. Because people compete to render service to the Lord, it may take two to three hours to go down a single lane. So the devotees hold a collective *ārati* at the end of the lane for all the residents. All this prepares the villagers for a bright festival day ahead.

The Day Of the Festival

Everyone has been eagerly awaiting the festival—it’s a festival for the entire village. Villagers are in their best clothes. Men with bright turbans and women dressed in colorful saris join the *harināma* procession to the *paṇḍāl.* The dirt path leading to the *paṇḍāl* has been swept clean and sprayed with water to keep dust down. Women have drawn beautiful patterns and designs with dyed rice powder in front of their houses. At the entrance to the *paṇḍāl* is a welcome gate decorated with flags and auspicious banana trunks and leaves.

After an ecstatic *kīrtana* and a welcome speech, the devotee children from the *gurukula*, a residential school on the ISKCON farm, perform an inspiring drama about the life of the seventeenth-century Maharashtrian saint Tukārāma. The crowd watches spellbound as the young children put on a sterling performance. The kids have spent hours watching a movie on the life of Saint Tukārāma and have practiced for days for this show. The 45-minute drama describes vividly Tukārāma's faith in Lord Viṭṭhala (Kṛṣṇa), his turbulent marital life, his persecution by caste *brāhmaṇas,* and how eventually he is able to lead the masses in chanting the holy names of the Lord.

In the final scene, Saint Tukārāma goes back to the spiritual world. The devotees have built a wooden bird on which the boy playing the role of Tukārāma Mahārāja sits and ascends to the spiritual world. As the boy sings, *Ami jato amcha gawa* ["I am going back to my home"], the bird slowly ascends, pulled by ropes attached to a pulley above. People are so moved that many wipe tears from their eyes.

A local man who directs plays tells the audience, "That boy playing Tukārāma acted so nicely that even if you bring any professional actor or film superstar, he cannot imitate the expression of that little boy!"

The play remains the talk of the village for many days to come.

Rūpa Raghunātha then gives a short talk on the basic philosophy of Kṛṣṇa consciousness. People have become so mesmerized by the drama, and their hearts so softened, that they openly accept the message. Then there is a final *kīrtana* and *prasādam* for all.

The festival is followed by a four-day introductory *Gītā* course with an exam. All the participants receive a completion certificate and are invited to a higher course, which later evolves into a regular teaching program.

Help comes from all quarters. Villagers donate rice, dahl, ghee, vegetables, and service. Varāha Rūpa Dāsa, a cook from Belgaum, volunteered to cook the entire feast for all the festivals. Congregation members donate money, stationery, and gifts for the participants. Other devotees come to participate in *kīrtana*, book distribution, *prasādam* distribution, publicity, and the question-answer booth.

The Power of the Holy Name

The villagers remember the day as a never-before-seen spiritual festival.

"The kind of *kīrtana* you played is still ringing in my ears," a villager later tells the devotees. "It is so memorable, so jubilant to simply chant the holy names of the Lord and dance with no worry."

For Rūpa Raghunātha the path is clearly etched. With thousands of villages in Maharashtra, even if he spends one day in each village he will be occupied for many years. And then he can start again.

Sanat Kumāra Dāsa points to the success story of one village, where the inhabitants are mostly backward tribal people. With their own hands and using local material, they built a makeshift temple. It looks like other village huts, but it houses paintings of deities and is a meeting place for regular morning programs and chanting sessions.

"This is an expression of the change of heart that chanting can produce," Sanat Kumāra Dāsa says.

"My desire is to turn villagers into friends of Lord Kṛṣṇa," Rūpa Raghunātha explains, "to create awareness about Kṛṣṇa consciousness, and to give out the holy name of Lord Kṛṣṇa. We started this program with chanting the holy name. The holy name is the best advertisement, and it's what keeps me inspired."

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BHAKTI

(*continued from page 51*)

of pure devotional service is Bhakti Devī, an expansion of Śrīmatī Rādhārāṇī. Although Kṛṣṇa is all-attractive, Rādhārāṇī attracts Him. Similarly Bhakti Devī, devotional service, attracts Kṛṣṇa. We invoke Bhakti Devī's presence in our hearts and in our lives not by any sort of material effort: not by mundane instructions, not by mundane efforts, and not by any combination of these. We invoke Bhakti Devī's presence by following the instructions of Her representative, the pure devotee, and by serving him.

In the temples Śrīla Prabhupāda established throughout the world, every morning devotees sing a Bengali song written by the *ācārya* Narottama Dāsa Ṭhākura. The first stanza is:

śrī-guru-caraṇa-padma,
kevala-bhakati-sadma,
bando mui sāvadhāna mate
jāhāra prasāde bhāi,
e bhava toriyā jāi,
kṛṣṇa-prāpti hoy jāhā ha'te

"Only by humble service to our spiritual master can we attain the abode of pure devotional service. With great care and attention we bow to his lotus feet. By his mercy we will cross this ocean of material suffering and obtain Kṛṣṇa."

Viśākhā Devī Dāsī has been contributing articles and photographs to BTG for more than thirty years. She and her husband have lived at Saranagati Village, a Hare Kṛṣṇa community in British Columbia, Canada, since 1999.

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Chandigarh, Punjab — Hare Krishna Dham, Sector 36-B, 160 036/ Tel. (0172) 2601590 or 2603232/ iskcon.chandigarh@pamho.net
Chennai (Madras), TN — Hare Krishna Land, off ECR, Akkarai, Sholinganallur, Chennai 600 119/ Tel. (044) 24530921 or 24530923/ info@iskconchennai.com
Coimbatore, TN — Jagannath Mandir, Hare Krishna Land, Aerodrome P.O., Opp. CIT, 641 014/ Tel. (0422) 2917509 or 2626508/ info@iskcon-coimbatore.org
Dwarka, Gujarat — Bharatiya Bhavan, Devi Bhavan Rd., 361 335/ Tel. (02892) 34606/ Fax: (02892) 34319
Gadei Giri, Orissa — Post Alabol Via Balikuda, Dist. Jagatsinghpur, 754 108/ (06724) 238112/ srigopalccd@yahoo.co.in
Ghaziabad, UP — Hare Krishna Marg, R-11/35, Raj Nagar, 201 002/ Tel. 9312438001 or 9312438000/ iskcon.ghaziabad@pamho.net
Guntur, AP — Opp. Sivalayam, Peda Kakani 522 509
Guwahati, Assam — Ulubari Chariali, South Sarania, 781 007/ Tel. (0361) 2525963/ iskcon.guwahati@pamho.net
Hanumkonda, AP — Neeladri Rd., Kapuwada, 506 011/ Tel. (08712) 77399
Haridaspur, WB — P.O. Chhaygharia, Bangaon, 24 Parganas 743 704/ Tel. (03215) 57856
Haridwar, Uttaranchal — Srila Prabhupada Ashram, G. House, Nai Basti, Mahadev Nagar, Bhimgoda, 249 401/ Tel. (01334) 260818
Hyderabad, AP — Hare Krishna Land, Nampally Station Rd., 500 001/ Tel. (040) 24744969 or 24607089/ iskcon.hyderabad@pamho.net
Imphal, Manipur — Hare Krishna Land, Airport Rd., 795 001/ Tel. (0385) 2455245, 2455247, or 2455693/ manimandir@sancharnet.in
Indore, MP — ISKCON, Nipania, Indore/ Tel. 9300474043/ mahaman.acbsp@pamho.net
Jaipur, Rajasthan — ISKCON, Giridhari Dauji Temple, ISKCON Rd., Opp. Vijay Path, Mansarovar, Jaipur 302 020 (mail: 84/230, Sant Namdev Marg, Opp. K.V. No. 5, Mansarovar, Jaipur 302 020) Tel. (0414) 2782765 or 2781860/ jaipur@pamho.net
Jammu, J&K — Srila Prabhupada Ashram, c/o Shankar Charitable Trust, Shakti Nagar, Near AG Office/ Tel. (0191) 2582306
Jhansi, UP — Inside Saiyar Gate, Near Kali Badi/ Tel. (0510) 2443602
Kanpur, UP — Mainawati Marg, Bithur Rd., Nawabganj, 208 002/ Tel. 09307188117/ iskcon.kanpur@pamho.net
Katra, J&K — Srila Prabhupada Ashram, Sri Kalika Mata Mandir, Katra Vaishnodevi, 182 101/ Tel. (01991) 233047
Kolkata (Calcutta), WB — 3C Albert Rd. (behind Minto Park, opp. Birla High School), 700 017/ Tel. (033) 3028-9258 or -9280/ iskcon.calcutta@pamho.net
Kurukshetra, Haryana — ISKCON, Main Bazaar, 136 118/ Tel. (01744) 234806 or 235529
Lucknow, UP — 1 Ashok Nagar, Guru Govind Singh Marg, 226 018/ Tel. (0522) 2636500, 9415235050 or 9415008065/ sagar10us@yahoo.com
Ludhiana, Punjab — Sterling Tower, Vrindavan Rd., Civil Lines, 141001/ Tel. (0161) 2770600, (0161) 3118897 or 98159-40005/ iskcon.ludhiana@pamho.net
Madurai, TN — 37 Maninagaram Main Road, 625 001/ Tel. (0452) 274-6472
Mangalore, Karnataka — ISKCON Sri Jagannath Mandir, near Hotel Woodlands, Bunts Hostel Rd., 575 003/ Tel. (0824) 2423326 or 2442756, or 9844325616
◆ **Mayapur, WB —** ISKCON, Shree Mayapur Chandrodaya Mandir, Shree Mayapur Dham, Dist. Nadia, 741 313/ Tel. (03472) 245239, 245240 or 245233/ Fax: (03472) 245238/ mayapur.chandrodaya@pamho.net
Moirang, Manipur — Nongban Enkhol, Tidim Rd./ Tel. (03879) 795133
◆ **Mumbai (Bombay), Maharashtra —** Hare Krishna Land, Juhu 400 049/ Tel. (022) 26206860/ Fax: (022) 26205214/ info@iskconmumbai.com; guest.house.bombay@pamho.net
◆ **Mumbai, Maharashtra —** 7 K. M. Munshi Marg, Chowpatty 400 007/ Tel. (022) 23665500/ Fax: (022) 23665555/ info@radhagopinath.com
Mumbai, Maharashtra — Shristhi Complex, Mira Rd. (E), opposite Royal College, Dist. Thane, 401 107/ Tel. (022) 28454667 or 28454672/ Fax: (022) 28454981/ jagjivan.gkg@pamho.net
Mysore, Karnataka — #31, 18th Cross, Jayanagar, 570 014/ Tel. (0821) 2500582 or 6567333/ mysore.iskcon@gmail.com
Nagpur, Maharashtra — Bharatwada Road, Near Golmohar Nagar, Ramanuja Nagar, Kalamana Market, Nagpur 440 008/ Tel. 937015638, 9371064102 or 9423635311/ iskcon.nagpur@pamho.net
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◆ **New Delhi, UP —** Hare Krishna Hill, Sant Nagar Main Rd., East of Kailash, 110 065/ Tel. (011) 2623-5133, 4, 5, 6 or 7/ Fax: (011) 2621-5421/ delhi@pamho.net; (Guesthouse) neel.sunder@pamho.net
New Delhi, UP — 41/77, Punjabi Bagh (West), 110 026/ Tel. (011) 25222851 or 25227478/ iskcon.punjabi.bagh@pamho.net
Noida, UP — A-5, Sector-33, 201 301 (Opposite NTPC office)/ Tel. (0120) 2506211
Pandharpur, Maharashtra — Hare Krishna Dhama, East Bank of Chandrabhaga River, Pandharpur, Dist. Solapur, 413 304/ Tel. (02186) 267242 or 267266, or 9423335991/ iskcon.pandharpur@pamho.net
Patna, Bihar — Arya Kumar Rd., Rajendra Nagar, 800 016/ Tel. (0612) 687637 or 685081/ Fax: (0612) 687635/ krishna.kripa.jps@pamho.net
Pune, Maharashtra — 4 Tarapoor Rd., Camp, 411 001/ Tel. (020) 41033222 or 41033223/ nvcc@iskconpune.in
Puri, Orissa — Bhakti Kuti, Swargadwar, 752 001/ Tel. (06752) 231440
Rajahmundry, AP — Hare Krishna Land, Goutami Ghat, 533 101/ Tel. (0883) 2442277 or 2442288/ gopinathdasa@yahoo.com
Rajkot, Gujarat — Sri Sri Radha Neelmadhav Dham, Kalawad Rd., opposite Kankot Patiya, Mota Mava, 360 005/ Tel. 9898550185/ vaishnavseva@yahoo.co.in
Raipur, Chhatisgarh — Hare Krishna Land, Alopi Nagar, Opposite Maharshi Vidyalaya, Tatibandh, Raipur 492 001/ Tel. (0771) 5037555/ iskconraipur@yahoo.com
Ranaghat, WB — Gourdham, Habibpur, Ranaghat, Dist. Nadia, 741 403/ Tel. (03473) 281150 or 281226/ shyamrup.jps@pamho.net
Salem, TN — ISKCON, Hare Krishna Land, Karuppur 636 012/ Tel. (0427) 2001686/ iskcon.salem@pamho.net
Secunderabad, AP — 27 St. John's Rd., 500 026/ Tel. (040) 780-5232/ Fax: (040) 814021
Silchar, Assam — Ambikapatti, Silchar, Dist. Cachar, 788 004/ Tel. (03842) 34615
Siliguri, WB — ISKCON Road, Gitalpara, 734 406/ Tel. (0353) 426619, 539046, or 539082/ Fax: (0353) 526130
Solapur, Maharashtra — Amruta Apartment, Old Akalkot Nagar, Dist. Solapur, 413 005/ Tel. 9371178393/ shursendas@yahoo.co.in
Srirangam, TN — 103 Amma Mandapam Rd., Srirangam, Trichy 620 006/ Tel. (0431) 2433945/ iskcon_srirangam@yahoo.co.in
Surat, Gujarat — Ashram Rd., Jahangirpura, 395 005/ Tel. (0261) 276-5891 or 276-5516/ surat@pamho.net
Thiruvananthapuram (Trivandrum), Kerala — Hospital Rd., Thycaud, 695 014/ Tel. (0471) 2328197/ jsdasa@yahoo.co.in
Tirunelveli, TN — 10B Tiruvananthapuram, Near Vannarapettai Circle, 627 002/ Tel. (0462) 2501640
Tirupati, AP — K.T. Rd., Vinayaka Nagar, 517 507/ Tel. (0877) 2231760 or 2230009/ revati.raman.jps@pamho.net (guesthouse: guesthouse.tirupati@pamho.net)
Udhampur, J&K — Srila Prabhupada Ashram, Srila Prabhupada Marg, Srila Prabhupada Nagar, 182 101/ Tel. (01992) 270298/ info@iskconudhampur.com
Ujjain, MP — 35–37 Hare Krishna Land, Bharatpuri, 456 010/ Tel. (0734) 2535000 or 2531000, or 9300969016/ Fax: (0734) 2536000/ iskcon.ujjain@pamho.net
Vallabh Vidyanagar, Gujarat — Opp. B&B Polytechnic, Mota Bazaar, Dist. Anand, 388 120/ Tel. (026192) 230796 or 233012/ iskcon.vvnagar@pamho.net
Varanasi, UP — ISKCON, B 27/80 Durgakund Rd., Near Durgakund Police Station, Varanasi 221 010/ Tel. (0542) 276422 or 222617
Vellore, TN — Chennai Ext. Centre, 10–12, 10th East Cross Rd., Gandhi Nagar, 632 006
Vijayawada, AP — Venkatapalem Karakatta Rd., Undavalli Village, Tadepalli Mandal, Vijayawada, Guntur Dist. 522 501/ Tel. (08645) 272513/ mmdasiskconvijayawada@gmail.com
Visakhapatnam, AP — Hare Krishna Land, Sagaranagar 530 045 (mail: ISKCON, D. No. 7-5-108, Pandurangapuram Beach Rd., 530 003)/ Tel. (0891) 2528376 or 6537625/ samba.jps@pamho.net; Guesthouse: guesthouse.vizag@pamho.net
◆ **Vrindavan, UP —** Krishna-Balaram Mandir, Bhaktivedanta Swami Marg, Raman Reti, Mathura Dist., 281 124/ Tel. & fax: (0565) 2540728/ iskcon.vrindavan@pamho.net; (Guesthouse) Tel. (0565) 2540022/ ramamani@sancharnet.in
Warangal, AP — Mulugu Rd., Ayappa Pidipally, 506 007/ Tel. (08712) 426182

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Ahmedabad District, Gujarat (Hare Krishna Farm) — Katwada (contact ISKCON Ahmedabad)
Assam — Karnamadhu, Dist. Karimganj
Chamorshi, Maharashtra — 78 Krishnanagar Dham, Dist. Gadhachiroli, 442 603/ Tel. (0218) 623473
Hyderabad, AP (New Naimisaranya Farm) — P. O. Dabilpur Village, Medchal Tq., R.R. Dist., 501 401/ Tel. (040) 65520070 or 9440057263/ naimisaranya@pamho.net
Indore, MP (Krishna-Balarama Mandir) — Hare Krishna Vihar, Nipania Village/ Tel. (0731) 572794
Mayapur, WB — (contact ISKCON Mayapur)
Puri, Orissa — ISKCON, Bhaktivedanta Ashram, Sipasirubuli, 752 001/ Tel. (06752) 230494

Many temples have their own websites, which you can find at our online directory: http://directory.krishna.com. **Note for international phone calls:** When dialing from outside the country, drop the "0" that begins most city codes (the numbers shown in parentheses). **Exception:** For Russia, drop the initial "8." Telephone numbers include country codes, identified by a +. To save space, we've skipped the codes for North America (1) and India (91). ◆ Temples with restaurants or dining

CENTERS AROUND THE WORLD

Surat, Gujarat — Bhaktivedanta Rajavidyalaya, Krishnalok, Surat-Bardoli Rd. Gangapur, P. O. Gangadhara, Dist. Surat, 394 310/ Tel. (02622) 63546
Vrindavan, UP — Vrinda Kund, Nandagaon, Dist. Mathura, U.P.
Yamunanagar, Haryana — ISKCON-Hare Krishna Dham, Hare Krishna Marg, Raghunathpuri, Yamuna Nagar 135001/ Tel. (01732) 321001 or (mobile) 09355330775/ vishu_bakshi05@yahoo.co.in

ADDITIONAL RESTAURANT

Kolkata, WB — Govinda's, ISKCON House, 22 Gurusaday Rd., 700 019/ Tel. (033) 24756922 or 24749009

MALAYSIA

Bahau — 156 Taman Sornam, Bahau 72100, Negeri Sembilan/ Tel. +60 (6) 481-4350 or 454-8982/ paramanandakp@yahoo.com
Bukit Mertajam — 429 Jalan Sungai Rambai, 14000 Bukit Mertajam/ Tel. +60 (4) 538-1276/ arumugam@notes.asemal.com.my
Ipoh — 15-H Jalan Lang, Jalan Padang, Tembak, 30000 Ipoh Perak, Darul Ridzuan/ Tel. +60 (5) 506-1601
Klang — No. 20, Lorong Besi 4, Off Jl. Teluk Pulai, Selangor D.E., 41100/ Tel. +60 (012) 6342464, (012) 3179206 or (603) 33712060/ ramram991@yahoo.com
Kuala Lumpur — Lot 9901, Jalan Awan Jawa, Taman Yarl, 58200 Kuala Lumpur/ Tel. +60 (3) 7980-7355/ Fax: +60 (3) 7987-9901/ president@iskconkl.com
Kuching — Lot 680, Block 250, Lorong Ketitir 3, Batu Kawa, 93250 Kuching, Sarawak/ Tel. +60 (82) 688-708/ kripa@tm.net.my
Penang — 43A Jalan Kebun Bunga, 11350 Penang/ Tel. +60 (4) 229-5958/ isana_gauranga@hotmail.com
Prai — 3051 Lorong Jelawat 4, Seberang Jaya, 13700 Prai/ Tel. +60 43808897 or 43809989/ Fax: 43808898/ kaleshadas@gmail.com
Seremban—28/7J Taman Desa, Temiang, 70200 Seremban, Negeri Sembilan (mail: 14 RJ 1/1, Taman Rasah Jaya, 70300 Seremban, Negeri Sembilan)/ Tel. +60 (6) 765-1379/ ppnada@tm.net.my
Sungei Petani — Lot 46, Jalan 1/6, Taman Sri Wang, 08000 Sungei Petani/ abbay_143@hotmail.com
Taiping — 24 Lorong Panglima (Cator Ave.), Assam Kumbang, 34000 Taiping, Perak D.R. (mail: 590 Jalan Wat Siam, Kampung Pinang, 34600 Kamunting, Taiping, Perak)/ Tel. +60 (5) 807-9702 or 808-1475
Teluk Intan — Jalan Sungai Manik, 36000 Teluk Intan, Perak/ Tel. +63 (032) 83254

OTHER COUNTRIES

Alaminos, Philippines — 3rd/4th Floors, Donato's Trading Building, F. Fule Street, Alaminos, Laguna 4001/ Tel. +63 (049) 5672104 or 9106576483/ iskcon.philippines@yahoo.com
Bangkok, Thailand — Soi3, Tanon Itsarapap, Toonburi/ Tel. +66 (02) 9445346, (081) 4455401 or (089) 7810623/ swami.bvv.narasimha@pamho.net
Chittagong, Bangladesh — Caitanya Cultural Society, 23 Nandan Kanan, N. N. Paul Blvd./ Tel. + 88 (031) 610822
Colombo, Sri Lanka — 188 New Chetty St., Colombo 13/ Tel. +94 (011) 2433325/ Fax: +94 (011) 2471099/ iskcon@slt.lk
Denpasar, Indonesia — Radha-Rasesvara Mandir, Jl. Tanah Putih, Gg. Tanah Ayu, Blumbungan, Sibang Gede, Abiansemal, Badung, Bali, 80352/ Tel. +62 (0361) 228391, 462596, or 3145052/ Fax: (0361) 467722/ iskcon_id@yahoo.com
Dhaka, Bangladesh — 5 Chandra Mohon Basak St., Banagram, 1203/ Tel. +880 (02) 236249/ Fax: (02) 837287/ iskcon_bangladesh@yahoo.com
Dhaka, Bangladesh — 79 Swamibag, Dhaka-11/ Tel. +880 (02) 7122747 or 7122488/ info@iskconbd.org
Hong Kong — 6/F Oceanview Court, 27 Chatham Rd. South (mail: P.O. Box 98919)/ Tel. +852 (2) 739-6818/ Fax: +852 (2) 724-2186/ iskcon.hong.kong@pamho.net
Jakarta, Indonesia — Yayasan Radha-Govinda, P.O. Box 2694, Jakarta Pusat 10001/ Tel. +62 (021) 489-9646/ matsyads@bogor.wasantara.net.id
Jessore, Bangladesh — Nitai Gaur Mandir, Kathakhali Bazaar P. O., Panjia
Jessore, Bangladesh — Sri Rup-Sanatan Smriti Tirtha Mandir, Ramshara, Magurahat P. O., Abhaynagar
Kathmandu, Nepal — Budhanilkantha (mail: GPO Box 3520)/ Tel. +977 (01) 373790 or 373786/ Fax: +977 (01) 372976 (Attn: ISKCON)/ iskcon@wlink.com.np
Mandalay, Myanmar — ISKCON Sri Krishna Temple, Corner of 19th Thukha St., Nanshe, Mandalay/ sdas108@hotmail.com
Manila, Philippines — #9105 Banuyo St., San Antonio Village, Makati City/ Tel. & fax: +63 (02) 8901947; Tel. +63 (02) 8963357/ iskconmanila@yahoo.com
Myitkyina, Myanmar — ISKCON Sri Jagannath Temple, Bogyoke St., Shansu Taung, Myitkyina, Kachin State/ mahanadi@mptmail.net.mm
Osafia, Israel — P. O. Box 2232, Osafia Village 30090/ Tel. +972 (04) 839-2876
Sylhet, Bangladesh — Yugal Tila, Kajalshah, Opp. Osmani Medical College, Gate No. 1, Sylhet 03100/ Tel. +880 821721358, 1711478190, or 1718781144/ info@iskconsylhet.com
Tai Pei City, Taiwan — Ting Zhou Rd., Sec. 3, No. 192, 4F, Tai Pei City 100/ Tel. +886 (02) 2365-8641/ dayal.nitai.tkg@pamho.net
Tokyo, Japan — Subaru 1F, 4-19-6 Kamitakada, Nakano-ku, Tokyo 164-0002/ Tel. +81 (03) 5343-9147, (080) 5405-8977, or (080) 5412-2528/ Fax: +81 (03) 5343-3812/ iskcon.japan@pamho.net
Yogyakarta, Indonesia — P. O. Box 25, Babarsari YK, DIY

RURAL COMMUNITIES

Bangladesh (Kulaura) — Rangirkul Bidyashram, Kulaura, Dist. Moulvibazar/ Fax: +880 (08624) 88035
Bangladesh (Sri Pundarika Dhama) — Mekhla, Hathazari, Dist. Chittagong/ Tel. +880 (031) 610822
Bangladesh (Comilla) — Jagannathpur, Comilla
Indonesia (Govinda Kunja) — (contact ISKCON Jakarta)

RESTAURANTS

Tokyo — Vegetable-Kitchen Govinda's, 5-17-10 Nakano, Nakano-ku, Tokyo 164-0001/Tel. +81 (03) 3387-8998; govindas_murata@yahoo.co.jp
Tokyo — Devadeva Cafe, 2-14-7 Kichijoji-Honcho, Musashino-City, Tokyo/ Tel. +81 (0422) 21-6220; info@devadevacafe.com

NORTH AMERICA

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Brampton-Mississauga, Ontario — Unit 20, 1030 Kamato Dr., L4W 4B6/ Tel. (416) 840-6587 or (905) 826-1290/ iskconbrampton@gmail.com
Calgary, Alberta — 313 Fourth St. N.E., T2E 3S3/ Tel. (403) 265-3302/ Fax: (403) 547-0795/ vamanstones@shaw.ca
Edmonton, Alberta — 9353 35th Ave. NW, T6E 5R5/ Tel. (780) 439-9999/ edmonton@harekrishnatemple.com
Montreal, Quebec — 1626 Pie IX Blvd., H1V 2C5/ Tel. & fax: (514) 521-1301/ iskconmontreal@gmail.com
◆ **Ottawa, Ontario —** 212 Somerset St. E., K1N 6V4/ Tel. (613) 565-6544/ Fax: (613) 565-2575/ iskconottawa@sympatico.ca
Regina, Saskatchewan — 1279 Retallack St., S4T 2H8/ Tel. (306) 525-0002 or -6461/ jagadishadas@yahoo.com
Toronto, Ontario — 243 Avenue Rd., M5R 2J6/ Tel. (416) 922-5415/ Fax: (416) 922-1021/ toronto@iskcon.net
Vancouver, B.C. — 5462 S.E. Marine Dr., Burnaby V5J 3G8/ Tel. (604) 433-9728/ Fax: (604) 648-8715/ akrura@krishna.com; Govinda's Bookstore & Cafe/ Tel. (604) 433-7100 or 1-888-433-8722

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Berkeley, California — 2334 Stuart St., 94705/ Tel. (510) 649-8619/ Fax: (510) 665-9366/ rajan416@yahoo.com
Boise, Idaho — 1615 Martha St., 83706/ Tel. (208) 344-4274/ boise_temple@yahoo.com
Boston, Massachusetts — 72 Commonwealth Ave., 02116/ Tel. (617) 247-8611/ Fax: (617) 909-5181 darukrishna@iskconboston.org
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Columbus, Ohio — 379 W. Eighth Ave., 43201/ Tel. (614) 421-1661/ Fax: (614) 294-0545/ rmanjari@sbcglobal.net
◆ **Dallas, Texas —** 5430 Gurley Ave., 75223/ Tel. (214) 827-6330/ Fax: (214) 823-7264/ txkrishnas@aol.com; restaurant: vegetariantaste@aol.com
◆ **Denver, Colorado —** 1400 Cherry St., 80220/ Tel. (303) 333-5461/ Fax: (303) 321-9052/ info@krishnadenver.com
Detroit, Michigan — 383 Lenox Ave., 48215/ Tel. (313) 824-6000/ gaurangi108@hotmail.com
Gainesville, Florida — 214 N.W. 14th St., 32603/ Tel. (352) 336-4183/ Fax: (352) 379-2927/ kalakantha.acbsp@pamho.net
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Kansas City, Missouri — Rupanuga Vedic College (Men's Seminary), 5201 The Paseo, 64110/ Tel. (800) 340-5286/ Fax: (816) 361-0509/ info@rvc.edu
Laguna Beach, California — 285 Legion St., 92651/ Tel. (949) 494-7029/ info@lagunatemple.com
Las Vegas, Nevada — Govinda's Center of Vedic India, 6380 S. Eastern Ave., Suite 8, 89120/ Tel. (702) 434-8332/ info@govindascenter.com
◆ **Los Angeles, California —** 3764 Watseka Ave., 90034/ Tel. (310) 836-2676/ Fax: (310) 839-2715/ membership@harekrishnala.com
◆ **Miami, Florida —** 3220 Virginia St., 33133 (mail: 3109 Grand Ave. #491, Coconut Grove, FL 33133)/ Tel. (305) 442-7218/ devotionalservice@iskcon-miami.org
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Orlando, Florida — 2651 Rouse Rd., 32817/ Tel. (407) 257-3865
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◆ **Philadelphia, Pennsylvania —** 1408 South St., 19146/ Tel. (215) 985-9303/ savecows@aol.com
Phoenix, Arizona — 100 S. Weber Dr., Chandler, 85226/ Tel. (480) 705-4900/ Fax: (480) 705-4901/ svgd108@yahoo.com
Portland, Oregon — 2095 NW Alocleck Dr., Suites 1107 & 1109, Hillsboro 97124/ Tel. (503) 439-9117/ info@iskconportland.com
St. Augustine, Florida — 3001 First St., 32084/ Tel. & fax: (904) 819-0221/ vasudeva108@gmail.com
◆ **St. Louis, Missouri —** 3926 Lindell Blvd., 63108/ Tel. (314) 535-8085 or 534-1708/ Fax: (314) 535-0672/ rpsdas@gmail.com
San Antonio, Texas — 6772 Oxford Trace, 78240/ Tel. (210) 401-6576/ aadasa@gmail.com
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Box 8440, Gurabo, PR 00778)/ Tel. (787) 367-3530 or (787) 737-1722/ manonath@gmail.com
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Paris — L'arbre à Souhaits de Govinda, 18 rue Caroline, 75017/ Tel. 0142935539
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Research, Me-Search, and He-Search

I RECENTLY CAME ACROSS an expression I hadn't heard before: "All research is me-search." Used especially in the academic world, the saying asserts that people put their energy into researching topics that hold some deep personal attraction for them. They research answers to questions that haunt them, questions that inspire their post-graduate dissertations and their requests for research grants.

Because people's interests change with the times, one consequence of me-search is that research in any given area tends to rise and fall. According to the Vedic scriptures, we live in an age where the greatest dearth of research is in the field of self-knowledge. People have stopped trying to figure out who they are in essence. They have no intense desire to discover the real "me" around which revolve the synthetic me's created by race, sex, nationality, upbringing, schooling, and so many other external factors that make us who we think we are. The ideal me-search would be the search for my true self, free of bodily identification.

Though some self-searching goes on today, it tends to be psychological rather than truly spiritual. Fortunately, we can still learn from accomplished me-searchers of earlier times, when the quest for discovering the true self—and Truth itself—burned in the hearts of many. Like any good researchers, our ancestral me-searchers revealed their discoveries, and oral traditions have carried their methods and findings down through the centuries.

Today their discoveries exist in written form. The Vedic scriptures, especially, hold a wealth of spiritual information, a blend of direct divine revelation and the insights of spiritual adepts.

One important conclusion reached by the most mature Vedic me-searchers—among them Vyāsadeva, the erudite compiler of the Vedic canon—is that research by our own powers yields only a partial view of reality. By meditation, for example, we can get in touch with the self, but without help from the Supreme Self our understanding of our own self will always be incomplete. We're part of that Supreme Self, and to satisfy our innermost longings we must turn me-search into He-search—the search for He who sustains our existence.

To put it another way, because we're part of God, self-realization can't exist without God realization. Śrīla Prabhupāda gave this example: You can't see yourself in a dark room at night, but when the sun rises—when you see the sun—then you can see yourself.

Just as post-graduate students require thesis advisors, so students of the self (and the Self) need guidance from masters of the spiritual curriculum. Śrīla Prabhupāda is one such master. Like his predecessors in the guru-disciple lineage descending from Śrī Caitanya Mahāprabhu, he was completely dedicated to self-realization in service to God, thus verifying his spiritual mastery.

When applied to worldly research, the term *me-search* can suggest a degree of whimsy: I'm driven to research not what is objectively important, but what interests me. But if an objective Truth exists—and most people think it does—it's worthy of everyone's research. Success in that endeavor requires dedication, as Śrīla Prabhupāda implies in this comment on *Śrīmad-Bhāgavatam* (1.2.10), "Seekers of the Absolute Truth are never allured by unnecessary engagements in sense gratification because the serious students seeking the Absolute Truth are always overwhelmed with the work of researching the Truth." —*Nāgarāja Dāsa*

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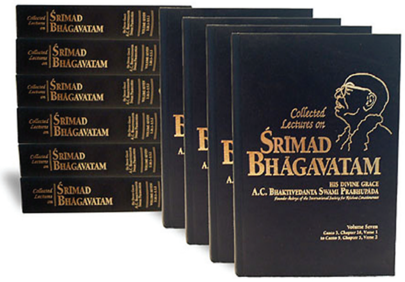
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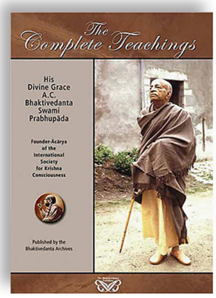
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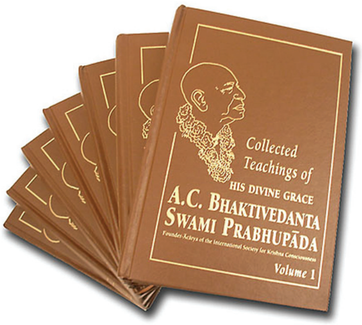
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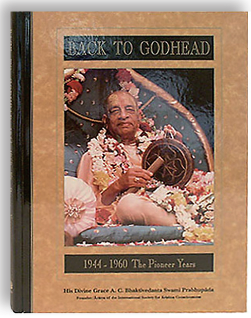
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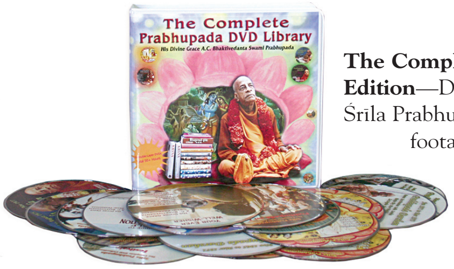
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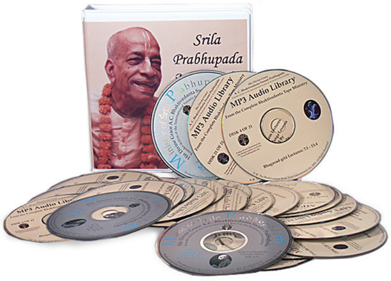
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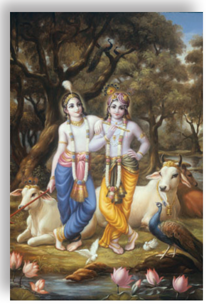
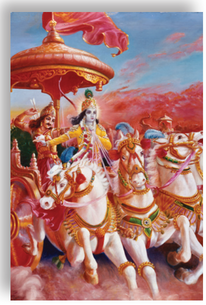
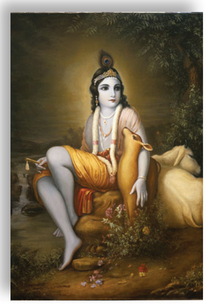
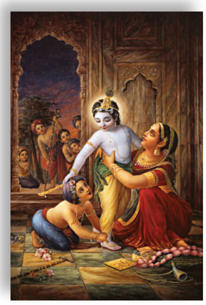
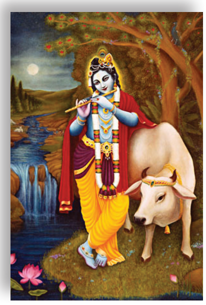
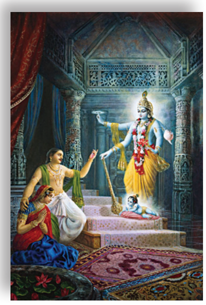
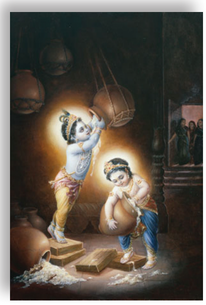
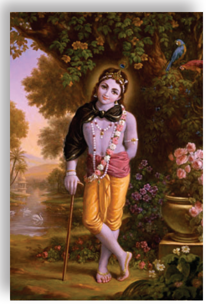
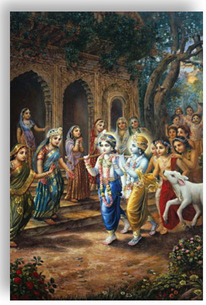
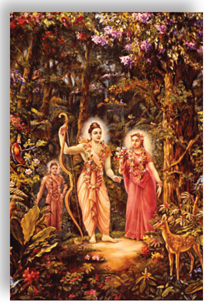
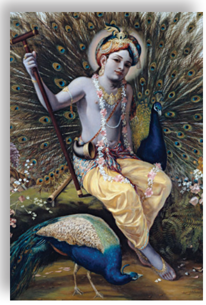

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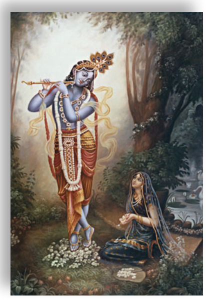
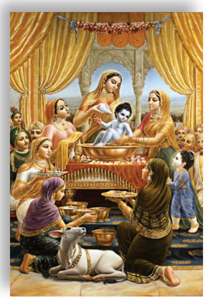
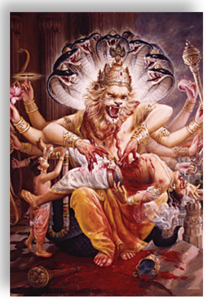
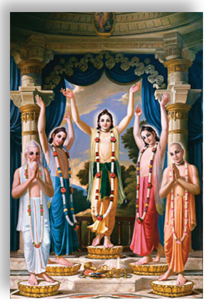
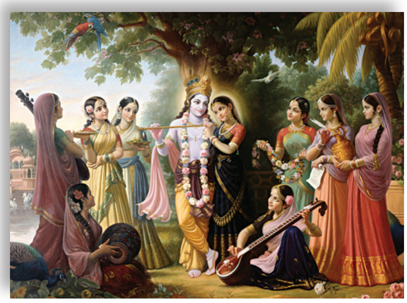

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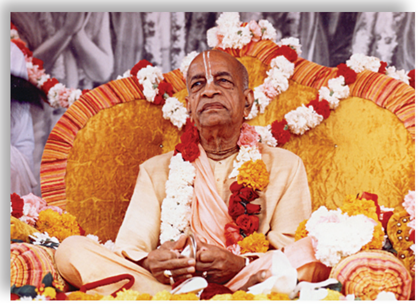
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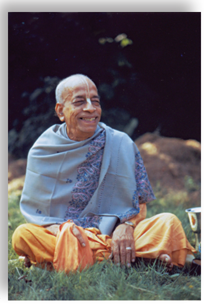
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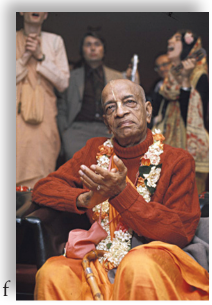
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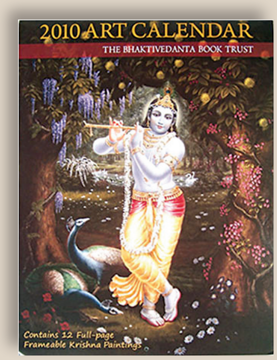
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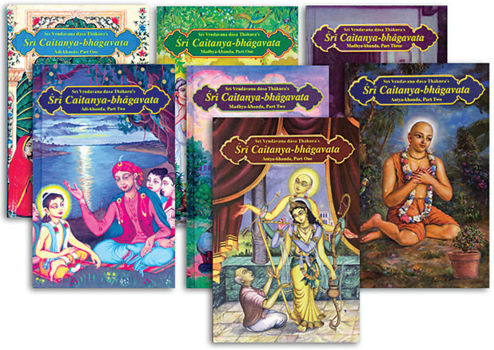

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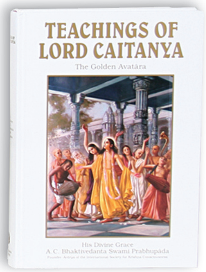

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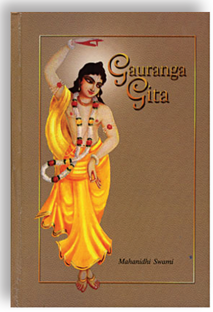

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VEDIC THOUGHTS

It is through the singular means of *bhakti* that one can perceive face to face the Supreme Personality of Godhead, Kṛṣṇa, the embodiment of eternity, knowledge, and bliss. When the rising sun chases away the blackness of night, everything becomes clearly visible. Similarly, when the sun of Kṛṣṇa rises above the horizon of one's consciousness, the Stygian gloom of *māyā,* the illusory energy, is driven away, and the original form of every object comes into distinct focus.

His Divine Grace
A.C. Bhaktivedanta Swami Prabhupāda
Renunciation Through Wisdom, p. 61

O Maitreya, King Bharata simply said, "O master of sacrifice, O Acyuta, Govinda, Mādhava, Ananta, Keśeva, Kṛṣṇa, Viṣṇu, Hṛśīkeśa!" He said nothing else, even in his dreams.

Parāśara Muni
Viṣṇu Purāṇa 2.13.10

How can the happiness of *bhakti* arise in the heart when the witch of desire for enjoyment and liberation remains there?

Śrīla Rūpa Gosvāmī
Bhakti-rasāmṛta-sindhu 1.2.22

One who is engaged in devotional service, either as a *sannyāsī* or as a *gṛhastha,* must adhere strictly to the scriptural injunction which prescribes thus: *yāvannirvāha pratigraha*— he should endeavor only for as much as is essentially required in favor of worshiping Śrī Hari. His material activities should be neither excessive nor scanty, as either leads to diversion from spiritual progress.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura
Upākhyāne Upadeśa, Lesson 6

I long to see young Kṛṣṇa, who enchants the universe with His curved black eyebrows, His thick eyelashes, His attractive, shifty eyes, His soft words that melt the heart, His sweet red lips, and the intoxicating sound emanating from the clear notes of His flute.

Bilvamaṅgala Ṭhākura
Kṛṣṇa-karṇāmṛta 54

Having awakened faith in the narrations of My glories, being disgusted with all material activities, knowing that all sense gratification leads to misery, but still being unable to renounce all sense enjoyment, My devotee should remain happy and worship Me with great faith and conviction. Even though he is sometimes engaged in sense enjoyment, My devotee knows that all sense enjoyment leads to a miserable result, and he sincerely repents such activities.

Lord Śrī Kṛṣṇa
Śrīmad-Bhāgavatam 11.20.27–28

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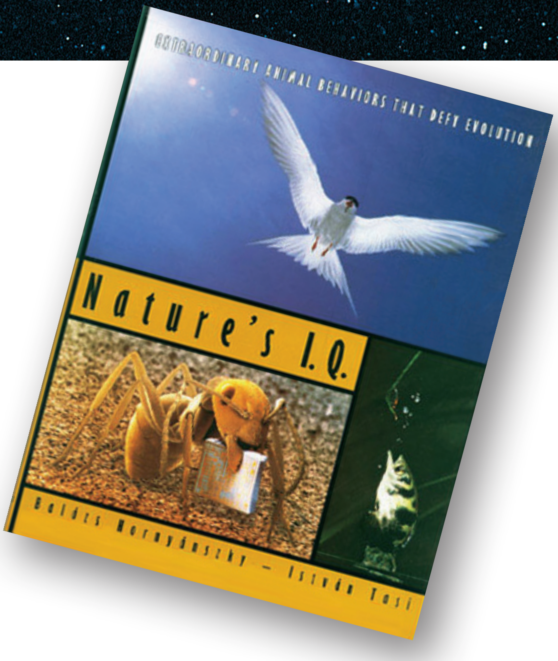
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